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## DIVINITY.

### HAPPY DEATH OF THE RIGHTEOUS :

*A Funeral Sermon on the Death of the Rev. Mark Moore, delivered at Midway Meeting House, Wilkinson, Mi., on the 17th October, 1824,*

BY THE REV. WILLIAM WINANS.

"David, after he had served his own generation, by the will of God, fell on sleep."—ACTS xiii, 36.

(Concluded from page 287.)

III. It remains now to apply the subject to the occasion. This part of the service of the day, however it may be performed, cannot fail to inspire deep interest in all present. You loved, and you esteemed the venerable servant of God of whom I am to speak, too much, to listen, without concern, to the last tribute ever publicly, in your hearing, to be offered to his worth. Should your speaker succeed to your satisfaction in the performance of the melancholy service assigned him on this occasion, you will be more pleased than you would at equal success on ordinary occasions. But should he fail, and in some measure, this seems unavoidable, how poignant will be your sense of the miscarriage ! It will not be merely the mortification resulting from disappointment : but you will feel it to be, in some sort, an injustice done to the sainted dead. In these circumstances, the task must be undertaken with trembling and apprehension.

MARK MOORE, the venerated subject of our present remarks, was born in Mecklinburgh county, Virginia ; in the month of February, 1765. He was aroused, from the dreadful lethargy of sin, by the preaching of James O'Kelly, who was at that time a very distinguished preacher among the Methodists ; but who afterwards, on account of some dissatisfaction at the discipline of the church, withdrew, and formed a separate society ; which no longer flourished than while he remained among them, and is now, I believe, wholly extinct :—a solemn warning to those, who, on slight grounds, rend the body of Christ, by separating those who have been joined by Him in one spirit ! In his nineteenth year, a few months after his being awakened, brother Moore obtained the blessing of justification by faith, under the ministry of Jesse Lee, one of the earliest American Methodist preachers, who only a few years ago was called to his reward. It does not appear that brother Moore immediately attached himself to any church : but, soon after his conversion, he removed to one of the frontier settlements of South Carolina ; and, though he was a member of no church, commenced speaking to the people the words of life. He was heard and approved by the Baptists, then the only religious

society in that country, who evinced any acquaintance with the power of godliness. To this society brother Moore attached himself; and continued in respectable standing among them, till becoming convinced that in the doctrines in which the Baptists and Methodists differed, the latter were supported both by reason and Scripture, he went over to the Methodist Church, in the communion of which he continued until he was called to the church of the first-born.

Very soon after becoming a member of the Methodist Church, in 1786, he was received into the travelling connexion, in which he continued four years; travelling, successively, Holstein, Salisbury, Pedee, and Santee circuits. At the end of four years he became local, married and settled in Charleston, S. Carolina, where he engaged in a commercial enterprise, in copartnership. In this business he continued about three years; when he failed, in consequence of the absconding of his partner, with a considerable sum of money in his hands, belonging to the firm. About a year after his failure, he experienced an affliction far more grievous. This was the loss of his wife. She died, leaving him two children, to be at once the monuments and the sharers of his loss.

Driven from business by want of success, and loosed, in some measure, from the world by his domestic misfortune, he again entered the itinerant field; where, however, he only laboured two years, during which time he again married. On retiring from the itinerancy, he settled on the Santee, in S. Carolina, and taught a school, carrying on a small farm at the same time. Hence he removed to Newbern district, where he remained six years. From this place he removed to Columbia, where he taught school two years. His health now becoming very delicate, he removed into the mountainous parts of Tennessee, and engaged in the healthful occupation of surveying forest lands; in which employment he continued only six months. Here also he engaged in agricultural pursuits, which he followed two years; during one of which he altogether refrained from preaching on account of ill health. From this place he removed to Maryville, in the same state, and taught youth for two years. Hence he returned to S. Carolina and settled at half-way Swamp, on the Santee, and taught school two years. From this place, in 1812, he went to Baltimore, where he continued six years. Here he met with considerable losses, and some unkind treatment from those who ought to have behaved in a friendly manner towards him. At the attack on Fort M'Henry, he was found, notwithstanding his age and professional exemption, among those who took up arms in defence of his country's invaded territory. He was selected to take charge of the Male Free School in this city—a situation that would have been very profitable to him, had he remained in it as the managers desired.

But, in 1818, in compliance with the desire of one of the bishops

of the Methodist Episcopal Church, he went, as a missionary to the city of New-Orleans, in Louisiana, where he remained but one year. From New-Orleans, he removed to Liberty, in this state, where he opened an academy in which he taught somewhat more than two years. From Liberty, he came into our own neighbourhood, in which he continued upwards of two years ; in which time he taught school several months. The last spot on earth, selected by him for his place of residence, was in the state of Louisiana, parish of Feliciana ; where, though his family were not yet removed to the neighbourhood, he had taught a school for some time. Here he finished his pilgrimage at the house of Mr. Thomas S. Chew, on the first day of October, instant, 1824, in the sixtieth year of his age, and the thirty-eighth of his ministry.

He had been in bad health for several months : but the violent paroxysm which carried him off, was short in its duration. He died sensible, resigned, and tranquil. He did not leave the stage with the shout of triumph, but the smile of serenity which lighted up his countenance, spoke of peace within, and of joy unspeakable in immediate prospect. He saw the approaches of death ; and met them with the calmness and cheerfulness with which the arrival of an expected and agreeable friend is welcomed. His mortal remains honour our cemetery, by awaiting there the voice which shall call them to life and immortality. We shall now more particularly apply the words of our text to the occasion.

1. The Rev. Mark Moore, like David, "served his own generation." He commenced this noble employment very early in life. It was when he was about eighteen years of age, that he resolved to break from the entanglements of folly and vice ; and to devote himself to the service of God and of his fellow men. He, as did that patriarch, laid the foundation of his usefulness, to the age in which he lived, in piety to God. Those compunctious visitings which were consequent on the faithful preaching of O'Kelly ; the penitential grief to which they gave origin ; the self-denial and earnest supplications for mercy in which he engaged, prepared the way for his coming to the Saviour ; through whom, by faith, he obtained remission of sin ; and victory over the world ; and was enabled to bring into captivity to the obedience of Christ, every thought and imagination of his heart. The tree being thus made good, the fruit became also good. Hence that piety to God ; that zeal for His glory ; that benevolence to the souls for whom Jesus died, which marked his future character. I will not pronounce his example a *perfect* one. Faults he undoubtedly had, —he would not else have been man : but, then, these faults were *only* spots in his character. The general texture was fair. Whatever those faults were, of this I feel persuaded, that to have made him sensible of their existence, would have been to engage him in earnest attempts to amend them : for, I have perfect confidence

that it was his purpose to embody in his character "whatsoever things are true—just, lovely, and pure;" and to be, in all things, conformed to the will of God. I will instance one particular only. He was naturally a man of violent passions, and of an intrepid spirit; but grace had so far given him the ascendancy over his natural disposition, that even towards those unprincipled persons who came to our meetings to annoy and molest him while engaged in the employment in which he took the deepest interest, he maintained a spirit of forbearance and commiseration. They, poor thoughtless creatures, knew not nor considered that that good man was earnestly imploring Divine mercy upon their souls, at the very moment that they, by their vile and rude behaviour, were working him all the evil in their power. His views in cultivating personal holiness were not altogether selfish. He knew that his example would have great influence; and, hence, when, like Goldsmith's Village Preacher, he allured others, by urgent persuasion, to seek for glory, honour, and immortality; he, himself, led the way, by his own bright example. How many of you, my dear hearers! have often said, to yourselves, when meditating on his godly conversations, "Oh, that we were like this veteran in the service of God!" How often has his placid countenance, lighted up with a heavenly expression of benignity, silently, yet eloquently urged you to "Follow him, as he followed Christ?"

2. He served his generation, by means of the instructions which, in the discharge of his official duties as a minister of the gospel, he imparted to them. He taught the great truths of what is, perhaps improperly, called Natural Religion, as the basis of all religious truth, and of all moral precept. The being and attributes of God; our relation to Him, as His creatures; our accountability to Him, and a future state of rewards and punishments, were fundamental doctrines in the system of religion which he inculcated upon his hearers. But these were only the *platform* of that system. He saw and deplored the fallen condition of man; his utter inability to propitiate offended Justice, or to return to the path of duty, without Divine help. Wherefore, he turned to the Holy Scriptures, which are able to render man wise *to salvation*, and from these he drew the materials, for supplying the defects of Natural Religion, and for constructing a system, suited to the condition and exigencies of man as a fallen creature. He delighted to point to Jesus, and cry, "Behold the Lamb of God, that taketh away the sins of the world!" He delighted to direct the languid eye of the serpent-bitten sinner, who felt the poison of death penetrating his very soul, to the archetype of the brazen serpent, elevated, for salvation to a lost world, upon the pole of the gospel; and to tell desponding mourners, who felt that they had destroyed themselves, that in the blessed Jesus was their all-sufficient help. It seemed to be his meat and drink to collect around the altar of

his God, the trembling culprits, who felt the sentence of condemnation in themselves ; and to direct their faith to the bleeding sacrifice, smoking in prevalent efficacy, in their behalf, to the throne of God. You have often witnessed his ardour in this labour of love : nay, many of you have been the favoured objects of it. You remember when he took you kindly by the hand ; when he led your tottering, hesitating footsteps to the throne of mercy ; how he emboldened you to look upward, and ask for pardon ; and, under his pastoral guidance, how you found the mercy you sought. You cannot but remember the joy which then swelled your bosom, on your being made partakers of so great salvation ; as well as the joy with which he hailed your glorious deliverance. To you, then, at least, this good man rendered most important service.

His teaching was not merely didactic. The truth he taught in soberness, he enforced with power and demonstration of the Spirit. His arguments and appeals were hardly to be resisted. *You* know with what appalling effect he sometimes armed himself, as the representative of his divine Master, in the terrors of insulted majesty, and outraged goodness. Your hearts have trembled, while he has drawn aside the curtain from before the face of that throne whose habitation is justice and judgment ; while the flashes of divine indignation, which burst upon your terrified consciences, have almost induced an anticipation of the cry, " Rocks, fall upon us, and mountains, cover us, from the face of Him that sitteth on the throne, and from the wrath of the Lamb !" " By him," on such occasions, " the violated law spoke out its thunders ;" while fear and trembling seized upon transgressors, and extorted the cry, " What shall we do to be saved ?" To this kind of preaching he was impelled by a sense of duty. " Knowing the terrors of the Lord, he persuaded men," by pointing out the dangers to which they were exposing themselves.

But it was with the finer feelings of the heart, with the tenderer sensibilities of the soul, that he was peculiarly conversant. These he *delighted* to address. Over these he exercised a control, almost irresistible. We have more than once seen thousands transported out of themselves by his masterly touches upon these. A hearer of exquisite sensibility, after hearing him on one of these occasions, complained to me of what he considered the cruelty of the preacher : " Feelings," he said, " which would endure only the slightest touch, Mr. Moore *thumbed*, actually thumbed, till the heart could scarcely support the agony which was excited." Alas ! had those feelings yielded to the impulse which the speaker gave, and taken the direction which his benevolence intended, they would have resulted in a bliss as exquisite as the immediate pain was poignant ; and, in the final conflict, then imminently impending over the critic, they would have afforded a support and consolation greatly

needed, and unspeakably and incomparably important. Afflictive providences, the agonies of the Saviour, and the joys of heaven, were his favourite themes ; and, when he succeeded, (for he did not always succeed,) the hardest must yield or flee. And, oh, how many will bless God eternally, that they were the captives of his heaven inspired eloquence !—that they did yield to that kindly influence by which he drew them from the ways of sin, to the pathway of righteousness—from the jaws of the infernal pit, to the paradise of God !

Wherever he laboured, during the 38 years that he was in the ministry, the blessing of God crowned his labours. He hardly ever sojourned in any neighbourhood, where there did not follow a remarkable outpouring of the divine Spirit ; and a consequent ingathering of souls into the church of Christ. It seems as if the great Bishop of souls intended him to be wholly given up to the work of the ministry. He prospered in nothing else, and was satisfied in no other employment ; whereas, in this, he prospered beyond most of his fellow labourers, while his own soul was happy, abundantly happy, in rendering this service to his generation. In South Carolina, in Tennessee, in Baltimore, in Louisiana, in Mississippi, and in almost all the *many districts* of these countries, which enjoyed the benefit of his labours, an impetus was given to the progress of piety, which will be felt long after the ability to trace it to its cause has ceased, in consequence of other labourers entering in and gathering the fruit of his labours. But his record is on high, and his reward with the unforgetful Master whom he served in his generation.

I cannot forbear repeating an anecdote of him, which I heard related in Baltimore, I believe by an eye witness. While he resided in that city, he attended a camp meeting on the Eastern Shore of Maryland, where he was wholly a stranger, and unnoticed till near the close of the meeting. The meeting had progressed to perhaps the last day without any visible prospect of that divine blessing indispensable in the estimate of those who *have had* experience of refreshings from the presence of the Lord. Worn out and discouraged, the preachers who had been labouring during the meeting, were on the point of giving up the struggle in despondency. Some one happily suggested to the conductor of the meeting, that the hitherto unnoticed stranger might be a preacher. Inquiry was made, and resulted in his being invited to preach. He did so with power and demonstration of the Spirit ; and before he ended there was truly a pentecostal season. The work went on ; and few meetings, so distinguished for the divine blessing, are to be met with in the history of that country.

He was not *always* an efficient preacher. We have heard him when he was remarkably flat and insipid ; when he instructed the understanding, and affected the heart, little, if at all. This, com-

pared with what happened in other cases, forms a phenomenon not easily accounted for on natural principles. He did not thus attempt to account for it. His account of the matter, I think, was to this effect. The first time, perhaps, that he was to preach, he was overwhelmed with a sense of his insufficiency, which induced him to look earnestly for aid to Him who can make the *tongue of the stammerer to speak plainly*. Nor did he look in vain. The help he sought he received in a *sensible manner* :—all his timidity vanished :—darkness was dissipated from his mind :—he saw and he *felt* the truth, and was enabled to declare it with *power and demonstration of the Spirit*. And never afterwards, as he declared a short time before his death, could he preach to profit without a consciousness of similar assistance from above. Will any call this superstition? Would to God there were more *such* superstition among us than there is! It was this immediate reliance on and enjoyment of divine aid, that enabled the apostles and their coadjutors to *turn the world upside down*. It was this which rendered our lamented friend, on so many occasions, so all but omnipotent in his eloquence.

But he was not only an efficient preacher—he was persevering. In almost every thing but the service of God and the discharge of his ministerial duties, brother Moore was whimsical and unstable ;—in these, he was of *one* mind, firm as a rock of adamant, and steadfast as a brazen wall. Indeed, I doubt not that the ardour of missionary zeal lay at the root of most of those changes of plans and places which make up so large a portion of his history. Necessity compelled him, frequently, to engage in some course of business for the means of supporting himself and family : but, as frequently, would his ardent spirit break away from the entanglements of such business, to range the more freely and extensively in imparting the word of life to a dying world. Since his death, I have learned that he had already formed the plan of abandoning his recently organized school, which promised considerable pecuniary advantages ; assigning as his reason, that his engagements in the school were unfriendly to the zeal of missionary exertions. Thus, we see that the fire of pastoral love burned on in the breast of this venerable preacher, with undiminished fervour, till a very late period in his life.

He laboured earnestly, as well as with perseverance, for the salvation of souls. And, although none were overlooked or neglected by him, his greatest solicitude was directed towards the young. For these he felt as a father. To these his admonitions were addressed with more than ordinary warmth and tenderness. We have often witnessed the strong, the impressive, the almost irresistible appeals, which he made to those who were yet unhackneyed in the ways of vice,—whose hearts were yet easily susceptible of divine impressions ; whose habits of iniquity were yet compara-

tively weak, and hanging loosely about them. Oh! with what soul ravishing sweetness would he invite them to the arms of the blessed Jesus!—to virtue's peaceful, quiet, pleasant paths! With what melting pathos, warm from the heart, would he urge them, as if resolved to take no denial! And, if repulsed, as, alas! it is often the lot of every preacher to be, how promptly, how unweariedly, would he renew the effort! And, if he finally failed, as was too often the case,—such is the bewitching influence of vanity and vice!—what unutterable anguish would show itself in the expression of his countenance! I have, more than once, marked this expression, and felt my own bosom swell with sympathetic sorrow, till I could hardly refrain from tears. His countenance, on such occasions, seemed to say, “I have done what I could; I have exhausted my resources in the effort to save these dear, these much loved young people: but, ah! *I have laboured in vain, and spent my strength for nought and in vain.* They have closed their eyes, that they *will not* see; they have stopped their ears, that they *will not* hear. They are allured by the syren song of pleasure, and run, maddening on, towards their own destruction. When I threw myself into their path, and entreated them to turn their course, they *only* did not laugh me to scorn;—they would not receive my counsel; and what will they do in the end of their foolish career? How shall I give them up! How shall I consent that they should go down to everlasting pain! Oh, that they would at length be wise!” Such, my dear young friends, was the tender regard, such the solicitude, which father Moore felt for your welfare. You could not have contributed so much to his happiness, while living, by any other means, as by turning to God, from the vanities and vices of the world. Some of you did turn at his warning; and, you remember how, like the father of the prodigal, he triumphed in your recovery from the snare of the devil. Be faithful in the good cause. Perhaps he is now a guardian angel, ministering to you as to an heir of salvation. If so, and if aught could disturb the bosom of a just man made perfect, it would disturb his to see you wander from those paths of righteousness into which, in his life time, he led you. And you who stood invincible to all his efforts to save you, will you not redeem your error? Will you not be influenced by gratitude to take the course he so urgently and repeatedly pointed out to you? Still may you, no doubt, enhance the fulness of his joy, the weight and brightness of his crown of glory, by turning to God under the impulse of his exhortations still sounding in your ear. “There is joy in heaven over one sinner that repenteth;” and, surely, that joy is peculiarly exquisite in the faithful minister, removed to his reward, when he sees the sinner turning under the influence of his labours of love. Could your departed teacher rise from the cements of the grave, and were he permitted again to address you,

he would only renew his entreaties to you to turn to God, that you might live. Let me, this day, be his mouth to you : for *his* tongue is chained in the silence of the grave. Think you heard him, from his tomb, reiterating his solicitations ; and, at last, consent to be made happy, by surrendering yourselves prisoners to divine mercy.

In this congregation, are some who were long the contemporaries of brother Moore in the service of God. At his side, how many battles have you fought and won ! How many rugged mountains of difficulties have you passed over ! How many deep waters of affliction have you waded through ! What a length of toilsome way have you accomplished ! He has now gained a little the start of you. He has fought and conquered one enemy with whom you have yet to contend. He has gained the city of refuge, where no enemy or avenger is permitted to assail his peace or to jeopard his safety ; while you still are within the range of the devil's artillery, and exposed to the inclemency of a clime, in its nature unfriendly to the life of piety. You have yet deep waters to pass ; howling wilds to traverse, and death to encounter. Do your hearts beat high for glorious success and triumph ? Feel you like enduring to the end, that you may wear a crown of life, such as now glitters upon the temples of your old friend ? I congratulate you. Your race is almost run ; your warfare is almost accomplished. Soon will your Master say, " It is enough :—well done, good and faithful servants ; enter ye into the joy of your Lord !" Will not your old friend meet you on the confines of glory, with other happy spirits, to escort your disentangled soul to the regions of delight ; to the presence of his Father and your Father, of his God and your God ? Will he not, as the minister of God, unbar the gates of light, and usher you to the feast of the Lamb ; where, with kindred spirits, you may eternally regale your souls with the exquisite fruits of the garden of your God.

But what shall I say to you, my brethren, who have laboured with him in the vineyard of the Lord ? You feel as if you had lost an elder brother, an able assistant. You are ready to ask, " How shall his lack of service be supplied ?—Who shall fill the place of our Elijah, taken from our head ?" Ah ! if you did not know in whom you trust, your hearts would sink within you at this bereavement. But, blessed be God ! he can take some ploughman, who poured water upon the hands of this man of God, and can shed upon him a double portion of the Spirit, so as more than to repair our loss. He *can* :—and, if we look to him as we should, he *will* relume our candlestick, that it shall shed even a brighter, clearer, stronger blaze, than that which has just been extinguished by the hand of death. The residue of the Spirit is with him ; and he will so dispose of it, that there shall not be wanting an efficient ministry in that church which loves the word of truth, and walks

by its direction. The great Shepherd and Bishop of souls lives. Yea, "He that keepeth Israel shall neither slumber nor sleep;" and, how many under shepherds soever, or howsoever qualified to serve his flock, he may see proper to remove; yet he will provide pastors after his own heart, who shall feed them, and lead them, and cause them to rest: for his mouth hath spoken it, and his word shall stand.

My widowed friend! will you, or will the children and other friends of the venerable departed, will you repine at his removal? What! know ye not that those that die in the Lord rest from their labours, and reap the reward of their piety, in the enjoyment of eternal life? Oh! could you see that man of many afflictions—that overtoiled servant of Jesus, how calmly he rests, how sweetly he reclines upon the bosom of Abraham—could you *but* taste of the cup of his fulness of joy, or catch but a glimpse of the glory which surrounds his tabernacle, you would lose the consciousness of your privation, in the sympathy you would feel in his enjoyment. You would exchange your sighs of grief, for loud hallelujahs to God, who has taken your friend from the evil present and to come; and has safely housed him in the pavilion of his own glory. Your separation from him need not be eternal. He served his own generation by the will of God, and fell on sleep; and "them that sleep in Jesus will God bring with him." Walk you, then, in his footsteps; and soon you shall rest from your labours, and, in **THAT DAY**, be reunited to part no more; and where death is not. **AMEN.**

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## BIOGRAPHY.

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From the Wesleyan Methodist Magazine.

### MEMOIR OF CHARLES DONN,

*Of Hobart Town, Van Diemen's Land:*

BY THE REV. BENJAMIN CARVOSSO.

THE late Charles Donn was born of respectable parents, near London, August 14th, 1789, and was bred to the business of a jeweller. During his early childhood he was a subject of the gracious influence of the Spirit of God. He often prayed, and sometimes his heart was softened by a delightful sense of divine love. The fears of death were subdued; and while he has wept and lain prostrate on the ground, he desired to depart and be with Christ. But, as he grew up, improper company drew him aside from the paths of virtue, and, ere he was aware, led him into fearful crime. Apprehension and solitary confinement closely followed on the heels of transgression; and, whilst placed in the lonely cell, "he came to himself." Guilt and shame produced at first such an overwhelming sense of grief and wretchedness, that he attempted

suicide, and nearly accomplished his object : but the gracious Lord ultimately withheld him from his horrible purpose. Weakness from loss of blood, and severe bodily pain, were now added to the burden of his other sorrows ; and, in this extremity, he consented to yield unto Him who compassionately says, " Call upon me in the day of trouble." He did call, with earnestness and perseverance ; and God heard him, and delivered him from all his fears. Such were the peace of mind and the lively assurance of divine mercy which he obtained, that when the judge by whom he was tried informed him, the punishment of death was commuted into that of transportation, he heard him without pleasure ; being, at that time, enabled to rejoice in hope of the glory of God. The savour of that good which he found in the prison, he brought with him to this colony ; where he arrived in the year 1812. Not long afterwards, his steady conduct recommended him to the notice of the police magistrate, under whom he was employed for several years. His situation was responsible ; and he acquitted himself to the satisfaction of his superiors. He joined the Methodist society in 1821, a short time subsequent to Mr. Horton's landing in the colony.

At this period, and for some months prior to it, the little class, which had been formed through the instrumentality of a few pious soldiers, (who had been brought to God at Sydney,) met in a house on his premises, which he had industriously made with his own hands. At first, this little devout company met for prayer and exhortation at a house in some other part of the town ; but there they were much annoyed by the enemies of righteousness, and the owner was not friendly to their object. Mr. Donn's known character pointed him out to their notice, as a proper person to afford an asylum to them in their distress. When a deputation arrived, to make the needful inquiry, he was employed in rearing the frame of the house, which, for several years afterwards, proved a resting place for the ark of God. The object of their visit was no sooner mentioned, than he cheerfully consented to the proposal, on condition of its being agreeable to his wife, who was then a Roman Catholic. But to this measure her consent was absolutely refused ; and the little flock were denied the object of their hopes. On the evening of that day Mr. Donn told his wife, that she had done wrong in preventing him from letting the house to those good men, who were seeking a convenient place in which they might worship God. During the night there was a dreadful storm of thunder and lightning, (which is a rare occurrence at Hobart Town,) and Mrs. Donn, believing that it was an intimation of the divine anger against her, for what she had done the day before, became greatly alarmed, and in much agitation exclaimed, " The Methodists shall have the house !" Accordingly, in the morning, a message was despatched to the applicants, to that effect. They came, and there

called upon the name of the Lord. As the residence of the ark within Obededom's possessions was made a blessing to his household ; so did God bless the house of Charles Donn for the sake of the sanctuary which he afforded the little persecuted flock of Christ. His wife, who had been by her drunkenness, brawling, and wastefulness, a most bitter trial to him for several years, was, through his persuasion, led to hear the word of God. The truth reached her heart ; and the energy of the gospel produced a saving change in her spirit and conduct. The lioness became a lamb ; and there was no more wasting nor destruction within their borders. With joy they walked together in the ways of God for about two years ; when, after a lingering illness, in which he attended her with unwearied solicitude, she died a triumphant believer in Jesus. In this abounding grace to the chief of sinners, the finger of God is certainly manifest in a more than ordinary manner. It is no wonder that it should be ever after a source of peculiar gratitude and pleasure to our departed brother.

From the time he first met in class, to the hour of his departure home, I believe he never did an action which brought dishonour either on himself or his brethren. He walked in the commandments and ordinances of the Lord blameless. As far as he was known, he bore a good report among all ranks of the community. He was a man of great industry, and had a versatile genius for the useful arts. The circumstances of so young a colony did not admit of full employment in his own business. When he arrived, there were but few houses erected ; and any person who understood either of those more useful trades, carpentry and bricklaying, was in great request. To both these branches he turned his attention ; and, thereby, not only promoted greatly his own interest and the convenience of his family, but also rendered himself extensively beneficial to others. He subsequently paid considerable attention to the making of household furniture. In this way he profitably employed himself for many years ; and, by the dint of his own application, he was enabled to excel the productions of not a few who had been more regularly bred to that business. For honesty, integrity, and punctuality, he exhibited a pattern worthy of imitation. He was distinguished, in his dealings with others, by the moderation of his charges, the generosity of his sentiments, and the promptitude and exactness with which he paid his debts. It has been remarked by those persons who were intimate with him, that he could not rest while he owed the smallest sum ; and that he sometimes expressed his astonishment, that any people who profess earnestness about the salvation of their souls, should manifest indifference about the breach of that plain command, "Owe no man any thing."

Considering his industrious habits, and how much of his time was necessarily occupied with manual labours, I have been sur-

prised to find that he had read so many books, and possessed so much general information. In reading ecclesiastical history he took peculiar interest and delight. One of the most remarkable things which I observed in his character was, his grateful and cheerful acquiescence in the trying dispensations of divine providence. He evinced a steady belief and strong confidence that God would provide for him and his family every good thing. This was manifested under circumstances which showed the man of God to great advantage. To the cause of God he was liberal, according to his power : yea, and beyond his power. His mind was formed for generous things : in this respect, his record is on high. As a husband and a father, he was exemplary ; "blessed, and made a blessing." He loved the house, the people, and the ways of God ; and was a man who delighted in the devotions of the closet. Like Daniel, he three times a day kneeled on his knees, and prayed, and gave thanks unto God. I shall never forget the aspect and tone of voice with which he one day informed me, that such was his weakness, and the pressure of his complicated afflictions, that he could now no longer kneel down to prayer. Though he was confined to his bed but a few days before he died, he was a subject of long and tedious affliction. During the lapse of nearly two years, the disease which proved fatal had been making progressive and fearful inroads on his constitution. It was a matter of surprise to many, how the clay tenement could endure so much ; especially after it had begun to totter in "ruinous decay." In general, he was far from fear ; though, at one period of his sufferings, Satan was permitted to try his faith to the uttermost. About a fortnight before his death, while his friends stood around his bed, who had attended a prayer meeting in his dwelling house, he spoke of his views and feelings, in reference to spiritual and eternal things, in the most impressive and animating manner. On the future spread of religion in the colony, by the blessing of God attending the use of the means of grace, he spoke with all the confidence of a dying saint. When I saw him a few hours before he left this vale of tears, he remarked, that, since his state of extreme suffering and helplessness commenced, he could do no more than lie passive in the hands of God ; but, said he, "I know whom I have believed, and am persuaded he will keep that which I have committed unto him against that day." Just as the mortal scene closed, he exclaimed, with a loud voice, "Come, Lord Jesus, come quickly ;" and then yielded up his spirit into the hands of Him who had washed him from his sins, and redeemed him from death and hell. Such was the life and death of Charles Donn. He was certainly a striking instance of the propriety with which life may sometimes be spared, when forfeited according to the laws of a state. Of his short life, he owed fifteen years to the mercy of his Judge ; and, during those years, the

character which he exhibited may be thus summed up :—as a man, he was industrious, ingenious, honest, and benevolent ; as the head of a family, he was faithful, attentive, and affectionate ; as a Christian, and a member of religious society, he was sincere, devout, zealous, and unreprouvable ; and as a member of this civil community, he was respected, useful, and ornamental.

It is only requisite to add, that his real name was Cranmer ; and that Donn was a feigned name, which he assumed in the moment of detection. He was a branch of the family of the celebrated Archbishop Cranmer, to whom the people of England are under endless obligations for the part he took in bringing about the reformation from popery, and who suffered as a Protestant confessor during the hateful and inhuman reign of Queen Mary.

### MISCELLANEOUS.

For the Methodist Magazine.

#### JOSHUA'S MIRACLE.

"Then spake Joshua to Jehovah, in the day when Jehovah delivered the Amorites to the children of Israel ; and he said in the sight of Israel,

\* Let the sun light stay in Gibeon,  
And the moon light in the vale of Ajalon.' "

AND the sun light stayed, and the moon light rested, until the people had avenged themselves of their enemies. Is not this written in the book of Joshua ? So the sun light stayed in the upper division of the heavens, as with the full strength of day, and hasted not to depart. And there was no day like that, before or after it, in which Jehovah hearkened to the voice of a man ; "for Jehovah fought for Israel," Josh. x, 12, 13, 14.

COMMENT. Sun light. — The word in the authorized version rendered *sun*, is, in the Hebrew, שמש *shemesh*, and always means sun light, and not the sun's orb. In this word the authorized version mistakes the effluence for the fountain, the sun light for the source whence it issues. The word in the sacred Scriptures denoting the solar orb, is חרס *hares*, the mean-

ing of which is "to prick, to goad, to urge forward," and well applies to the solar orb, the great excitant of life and action in the natural world. From this great source issues, 1. Solar fire, or, in chemical language, caloric, designated by the word חמה *hame*, meaning warmth, heat, flame. 2. Solar light, שמש *shemesh*, which means "to serve, to minister," and is the medium through which we see, and distinguish what shall administer to our wants, and how to know, and reject what will be to our injury.

Moon light, in Hebrew, ירח *ireh*, and always means moon light, and not the lunar orb. There again the authorized version mistakes the effluence for the fountain. The moon's orb is designated by the word לבנה *lebne*, from her white, silvery appearance, and from this source issues ירח *ireh*, moon light, the meaning of which is "to flow,

to put forth," and is the chastened, reflected light, flowing from the lunar orb, to minister to us in the absence of sun light.

Stay, דום *dum*, translated in the Bible, "Stand still, remain," has other meanings according to the mode of action, and the subject to which it is applied. In the subject before us it means "to equalize, to level, to be upon a balance." The idea presented in this case is this; the sun light was about to disappear below the western horizon, and threw equable, level, or balanced rays; upon the hill on which Gibeon was built. Joshua prays that these equable, level, balanced rays, should stay, continue.

Rested, נמד *omed*, translated in the Bible, stayed, stood still, has other meanings, and as it is applied to sun light, or moon light, it represents "serene stillness, quietude, rest;" such a state of the atmosphere as naturally follows after a storm: when not a breeze is on the hill—when not a cloud dims the solar orb—when not a vapour obscures the light of the moon. Hence the versicle, "The moon light rested in the vale of Ajalon," well represents the lovely scene. In these sublime expressions, the solar system is personified, and is made to utter language that thrills and touches every sensitive power of the human heart.

Full strength, תמים *thomim*, is the plural of תם *thom*, and means perfect ability, whether of strength, beauty or excellence. כיום תמים *kaium thomim*, should be rendered, "as with the full strength of day," or, "as with the perfections of day;" and relates to the perfectability or strength of the light, and not to its duration. Such perfection, such strength of light, as might be expected in the serene and cloudless atmosphere of Palestine in the

month of June, after a hail storm had passed away.

THE HISTORY. While Joshua was taking possession of the promised land, Adonizedek, king of Jerusalem, prevailed upon four other neighbouring kings to confederate with him, to attack and destroy Gibeon, a city under the protection of Joshua. Accordingly those five kings collected their forces, marched against, and laid siege to Gibeon. The Gibeonites, in great terror, sent messengers to Joshua, entreating him to hasten to their relief. Joshua got together such of his troops as were at hand, made a forced march all night, fell suddenly and unexpectedly upon the enemy, put him to flight, and chased him to Beth-horon, to Azekah, and Makkedah. In the after part of a sultry midsummer day, while the Israelites and combined forces were engaged in battle, there came on a tremendous storm of hail, driven directly into the faces of the enemy; he was seized with a panic fear, fell into inextricable confusion, and what with the panic, the confusion, and the contending elements, more were destroyed than by the arms of Joshua. The storm continued until towards the close of day, and there being every appearance that the coming night would be dark and stormy, and would prevent Joshua from completing his victory, and give the enemy opportunity to escape, Joshua quickly perceived, that without the intervention of divine Providence he could not accomplish his purpose. He, therefore, in the full assurance of faith, made his prayer to Almighty God, beseeching him to disperse the darkness, and give him *light* to complete his victory. Jehovah heard, and answered. Jehovah spoke the word,—the tempest was

arrested in its course—the dark clouds rolled away—the sun, far in his decline in the west, broke forth with refulgent splendour, dissipated every cloud, and threw his brilliant light into Gibeon. And when the direct and refracted rays of light had ceased to shine, the full orb moon shed her silver rays into the vale of Ajalon, with brilliancy little inferior to sun light, so as to enable Joshua to see, pursue, and completely overthrow the enemy.

THE MIRACLE consisted in the providential and happy coincidence of circumstances and events, devised in the wisdom, and executed by the power of Jehovah.

1. The forced march of Joshua, and surprise of the enemy.

2. The intervention of a tremendous hail storm in summer, a rare occurrence in Judea at that season.

3. The panic, confusion, flight, and consequent loss of the enemy.

4. When the day was about to close in darkness and storm, the sudden dispersion of the tempestuous clouds, and consequent purification of the atmosphere.

5. The bursting forth of light from the sun in his high northern latitude.

6. The light of the full orb moon succeeding, without a cloud in the visible heavens.

A day so fraught with astonishing providential and astronomical occurrences—so full of the wisdom, goodness, and power of God, as was without a parallel from Joshua's passage across Jordan, down to the day in which this history was committed to writing.

OBSERVATIONS. The writer of this essay is aware, that attacking popular opinions, however unreasonable, is like taking a wild bull by the horns; more especially when

such opinions are supported by men, who, in other respects, are accounted wise. It is quite natural for men to believe in the marvellous, rather than the reasonable, when it might cost much patient industry and research to discover truth. It is much more easy to believe a prodigy, than to investigate its mysteries. Most men would rather gratify sensual appetites, than have their understandings enlightened. This accounts for the slow progress of knowledge.

It is needless to say much upon the subject of miracles; it is only necessary to call the attention to a few of the leading facts concerning them, as they are found recorded in the sacred Scriptures. One principle, however, must be admitted, that in all wisely contrived operations, the power to be applied should be commensurate with the effect to be produced: otherwise there would be a needless expenditure of power—an unjustifiable waste.

1. When the descendants of Israel had increased in Egypt to more than three millions, they were cruelly ground and oppressed by the sovereign, "who knew not Joseph." The eternal Jehovah, to show that he remembered the promise made to their progenitor, stretched forth his hand to emancipate them. To compel the proud and hard hearted sovereign of Egypt to let the Israelites depart his country, the Almighty wrought a series of miracles of the most tremendous and terrific character. The effect to be produced was astonishingly great and good—the emancipation of a great and highly favoured nation—to put them in possession of the rich country promised to their fathers—the establishment and perpetuation of true religion—and that from them should

come the Saviour of countless millions. In these miracles the power applied was immense, but no more than to produce the grand effect.

2. After their departure from Egypt, the Israelites had to struggle through a wilderness, where they were beset with every opposition, difficulty, and danger, that the malice of men or devils could throw in their way. After a toilsome pilgrimage of forty years, they arrive at the river Jordan, then in high flood—the waters are divided, and the host of men, women, and children, with all their herds and flocks, pass safely through—the walls of Jericho obstruct their progress; by divine power they tumble to the ground—armies oppose them; by the breath of the Almighty they are melted away—all to show to angels, men, and devils, that no power in heaven, earth, or hell, could stop the Eternal from accomplishing his purpose, and performing his promise, to put his people in possession of their inheritance; and that Jehovah Jesus was the Captain of their salvation, who led them on to victory. In doing which the Eternal put forth sufficient power, and no more.

3. The various displays of miraculous power in the New Testament, were so many exemplifications of the threefold effect to be produced by the advent of Christ—"glory to God in the highest, on earth peace, good will to men." The miracles recorded in the New Testament were well calculated to usher in the dispensation of the gospel: a dispensation in which the wide spread of truth would break up the empire of sin, and establish the reign of grace. The miracles of the Old Testament, like the dispensation of the law, were of a magnificent and terrific

character, with few exceptions, while those of the New Testament were benevolent and merciful. In both the effects were commensurate with the wonder working power—no needless expenditure—no waste.

4. I believe that Jehovah possesses almighty power; for who can limit, who dare, to set bounds to the Eternal? But I am bold to say, that almighty power is never put forth, but according to infinite wisdom. If this axiom be correct, and I venture to assert it to be irrefragable, it may be safely said, that according to the popular opinion, Joshua's miracle was impossible, and never did occur. Whoever saw the meridian sun and full moon at the same time? If the sun was stayed in the midst of the heavens, what use would there have been for the moon? If these positions are astronomical absurdities, and subversive of common sense, why the popular opinion of this miracle? \* If the miracle occurred according to the received opinion, would it not have been enumerated in the Psalms, and in the Epistle to the Hebrews? Inasmuch as the miracle, if it did occur, was greater than any wrought by Moses and the prophets. But the Psalms and Hebrews are silent upon the subject of this miracle. Even when in noticing Joshua's

\* Our correspondent seems to have overlooked the fact, that *חֲצִי הַיּוֹם*, rendered "*in the midst of heaven*," or, as it might be, in the division of the heaven, does not necessarily mean *mid day*. It may represent the hemispherical division of the heaven, by the *horizon*; so that the *setting sun* hastened not to go down, *though the day was complete*, (instead of "*about a whole day*," ) and that in this the miracle consisted. The full moon might have appeared at the same time with the *setting sun*. It is, besides, not at all probable that Joshua, in his circumstances, would have offered such a prayer as is stated at *mid day*.

acts, the writer of Hebrews could have easily and properly mentioned this miracle as an astonishing act of faith and power.

5. Admit that at Joshua's bidding the solar orb ceased its rotary motion, and became fixed, what would be the consequence? Centrifugal force and orbicular motion would have been suspended, and the planets would have rushed to the centre. Suppose the diurnal motion of the earth should be stopped, the equilibrium of the system would be destroyed, and like consequences would have ensued. Suppose the course of the moon should have been restrained, the same ruinous consequences would have followed. In every case utter and inextricable confusion and ruin would have been produced in our solar system. That the Almighty could do all this, and preserve and refix the whole as easily as he spoke them originally into existence, none can have the hardihood to deny. But here let us solemnly pause, and with pro-

found reverence ask the question, Would the Almighty do this?—would he put forth such inconceivable power, that five aboriginal chieftains, with their savage followers, might be slain? That Joshua might finish killing a few hundred savages, already half dead with fear, and the peltings of a pitiless storm? Common sense answers, No. It would be like sending a tempest upon the ocean, "to waft a feather, or to drown a fly."

6. Here let me conclude this essay, by observing, that if the above passage contains a fine figurative description of events, brought about by providential and natural causes, such as are addressed to common sense, then I have accomplished my purpose, in rescuing this sublime and beautiful scripture from misrepresentation and abuse, and restoring it to the true sense. To the triune Jehovah be given all glory and praise. AMEN. H. T.

Natchez, May 23, 1828.

#### SUPERSTITIONS OF INDIA.

RETURNING one day from Calcutta, says the late Bishop Heber, I passed by two funeral piles, the one preparing for a single person, the other nearly consumed, on which a suttee had just taken place. For this latter purpose a stage had been constructed of bamboos about eighteen inches or two feet above the ground, on which the dead body had been laid, and under which, as my native servants told me, the unhappy widow had been stretched out, surrounded with combustibles. Only a heap of glowing embers was now seen here, besides two long bamboos, which seemed intended to keep

down any struggles which nature might force from her. On the stage was what seemed a large bundle of coarse cotton cloth, smoking and partially blackened, emitting a very offensive smell. This, my servants said, was the husband's body. The woman, they expressly affirmed, had been laid *below* it, and ghee poured over her to hasten her end; and they also said the bamboos had been laid across her. I felt very sick at heart, and regretted I had not been half an hour sooner; though probably my attempts at persuasion would have had no chance of success. I would at least have tried

to reconcile her to life. There were perhaps twenty or thirty people present, with about the same degree of interest, though certainly not the same merriment, as would have been called forth by a bonfire in England. I saw no weeping, and heard no lamentations. But when the boat drew near, a sort of shout was raised, I believe in honour of Brahma, which was met by a similar outcry from my boatmen.

Suttees are more abundant in the district of Ghazeepoor, than even in the neighbourhood of Calcutta, but chiefly confined to the lower ranks. The last yearly return amounted to above forty; and there were several of which no account was given to the magistrate. It has been, indeed, a singular omission on the part of government, that, though an ordinance has been passed, commanding all persons celebrating a suttee to send in notice of their intention to the nearest police officer, no punishment has been prescribed for neglect of this order, nor has it ever been embodied in the standing regulations, so as to make it law, or authorize a magistrate to commit to prison for contempt of it. If government mean their order respecting the publicity of suttees to be obeyed, they must give it the proper efficacy; while, if suttees are not under the inspection of the police, the most horrible murders may be committed under their name. This struck me very forcibly from two facts that were incidentally told me. It is not necessary, it seems, for the widow who offers herself, to burn actually with the body of her husband. His garments, his slippers, his walking staff,—any thing which has at any time been in his possession, will do as well. Brahmin widows indeed are, by the Shaster, not al-

lowed this privilege, but must burn with the body, or not at all. This, however, is unknown or disregarded in the district of Ghazeepoor, and most other regions in India. But the person of whom I was told was no Brahmin: he was a labourer who had left his family in a time of scarcity, and gone to live (as was believed) in the neighbourhood of Moorshedabad, whence he had once, in the course of several years, sent his wife a small sum of money from his savings, by a friend who was going up the country. Such remittances, to the honour of the labouring class in India, are usual; and, equally to their honour, when intrusted to any one to convey, are very seldom embezzled. Some years after, however, when the son of the absentee was grown up, he returned one day from a fair at a little distance, saying he had heard bad news, and that a *man unknown* had told him his father was dead. On this authority the widow determined to burn herself; and it was judged sufficient that an old garment of the supposed dead man should be burned with her. Now, it is very plain how easily, if the son wanted to get rid of his mother, he might have brought home such a story to induce her to burn; and it is also very plain, that whether she was willing or no, he might carry her to the stake, and (if the police are to take no cognizance of the matter) might burn her under pretence of a suttee. How little the interference of neighbours is to be apprehended in such cases, and how little a female death is cared for, may appear by another circumstance which occurred but a short time ago, at a small distance from the city of Ghazeepoor, when, in consequence of a dispute which had taken place between two small freeholders about some land, one

of the contending parties, an old man of 70 and upwards, brought his wife, of the same age, to the field in question, forced her, with the assistance of their children and relations, into a little straw hut, built for the purpose, and burned her and the hut together, in order that her death might bring a curse on the soil, and her spirit haunt it after death; so that his successful antagonist should never derive any advantage from it. On some horror and surprise being expressed by the gentleman who told me this case, one of the officers of his court, the same indeed who had reported it to him, not as a horrible occurrence, but as a proof how spiteful the parties had been against each other, said very coolly, "Why not?—she was a very old woman,—of what use was she?" The old murderer was in prison, but my friend said he had no doubt that his interference in such a case, *between man and wife*, was regarded as singularly vexatious and oppressive; and he added, "The truth is, so very little value do these people set on their own lives, that we cannot wonder at their caring little for the life of another. The cases of suicide which come before me, double those of suttees; men, and still more women, throw themselves down wells, or drink poison, for apparently the slightest reasons, generally out of some quarrel, and in order that their blood may lie at their enemy's door; and unless the criminal in question had had an old woman at hand, and in his power, he was likely enough to have burned himself." Human sacrifices, as of children, are never heard of now in these provinces; but it still sometimes happens that a leper is burned or buried alive; and as these murders are somewhat blended also with religious feeling, a leper

being supposed to be accursed of the gods, the Sudder Dewannee, acting upon the same principle, discourages, as I am told, all interference with the practice. The best way, indeed, to abolish it, would be to establish lazar houses, where these poor wretches should be maintained, and, if possible, cured; or, at all events, kept separate from the rest of the people: a policy by which, more than any thing else, this hideous disease has been extirpated in Europe.

All these stories have made a very painful impression on me. If I live to return to Calcutta, it is possible that, by conversation with such of my friends as have influence, and by the help of what additional knowledge I may have acquired during this tour, I may obtain a remedy for some of them.

I was much surprised to find in such a situation so large and handsome a place as Banswarra; of which I knew nothing before, except as one of those states which have been noted in India for the wildness and poverty of their inhabitants, and for their abominable custom of murdering the greater part of their female infants. This cruel and most unnatural sacrifice it has long been the endeavour of the British government to induce its vassals and allies to abandon. Major Walker, then resident at Baroda, thought he had succeeded with the greater part of them; but it is believed by most officers on this side of the country, that the number saved was very small in proportion to that of the victims. Unhappily, pride, poverty, and avarice, are in league with superstition to perpetuate these horrors. It is a disgrace for a noble family to have a daughter unmarried, and still worse to marry her to a person of inferior birth; while they

have neither the means nor the inclination to pay such portions as a person of their own rank would expect to receive with them. On the other hand, the sacrifice of a child is believed, surely with truth, to be acceptable to "the evil powers;" and the fact is certain, that, though the high born Rajpoots have many sons, very few daughters are to be found in their palaces; though it is not easy to prove any particular instance of murder, or to know the way in which the victims are disposed of. The common story of the country, and probably the true one,—for it is a point on which, except with the English, no mystery is likely to be observed,—is, that a large vessel of milk is set in the chamber of the lying-in woman; and the infant, if a girl, immediately plunged into it. Sir John Malcolm, however, who supposes the practice to be on the decline, was told that a pill of opium was usually given. Through the influence of

Major Walker, it is certain that many children were spared; and previous to his departure from Guzerat, he received the most affecting compliment which a good man could receive, in being welcomed at the gate of the palace, on some public occasion, by a procession of girls of high rank, who owed their lives to him, and who came to kiss his clothes, and throw wreaths of flowers over him, as their deliverer and second father. Since that time, however, things have gone on very much in the old train; and the answers made by the chiefs to any remonstrances of the British officers is, "Pay our daughters marriage portions, and they shall live!" Yet those very men, rather than strike a cow, would submit to the cruellest martyrdom. Never may my dear wife and daughters forget how much their sex is indebted to Christianity!—*Narrative of a Journey through the Upper Provinces of India.*

#### THE CONVERSION OF ST. PAUL.

AT the death of the first Christian martyr, a young man, of uncorrupted Jewish lineage, "a Hebrew of the Hebrews;" well educated, but in the strongest prejudices of inveterate Judaism, Gal. i, 14, in the school of the Pharisees; a zealous assertor of the law of Moses, which he had observed with unimpeachable integrity, Phil. iii, 6, is remarked as conspicuous among the crowd of persecutors, Acts viii, 1. It is conceivable, indeed, that the death of such a man; the intrepid courage with which, in the hurry of a tumultuous execution, he calmly declared that a vision of his Redeemer was presented to his eyes; the moral beauty of his prayer, for

the forgiveness of God towards his enemies, uttered when his expiring breath was crushed from him by the overwhelming stones; these striking circumstances might have favourably impressed the congenial disposition of Paul, and violently affected him towards those whom he had thought it his duty to persecute. No such effect, however, is produced; the hostility of Paul remains as violent as before; he urges personally the increasing persecution, is "exceedingly mad against them," Acts xxvi, 11, and takes out a commission to punish, wherever they may be found, these hated apostates. With this commission he sets forth, not unaccompanied by men, we may pre-

sume, of similar sentiments, towards Damascus, in the language of the Acts, "breathing out threatenings and slaughter against the disciples of the Lord." Thus manifestly inveterate in his prejudices; unshaken in his ardent attachment to the religion of Moses, the immutability and perpetuity of which he considered it treasonable and impious to question; with an austere sense of duty, which proscribed mercy and precluded indulgence; fully authorized by the direct testimony of the law, to exterminate all renegades from the faith of their forefathers; he set forth, doubtless, with the applause of all his powerful party in Jerusalem, likely to attain the highest honour, advancement, even pecuniary reward, for his burning zeal and inflexible constancy, in support of the national creed. He set forth apparently with no single circumstance which could induce him to change, and with every worldly and influential motive to attach him to his purpose; with the still farther guarantee of his impetuous and determined disposition against any weakness or versatility. He arrives at Damascus, blinded for a time, broken and humbled in spirit, and his first step is to associate himself with those whom he came to destroy, to embrace that religion which he had denounced as impious apostasy, to preach in the synagogues that the despised and hated Christ "is the Son of God." No objection is made on the part of the Christians; for it appears that one of their body, of those whom Paul came with an avowed purpose of destroying, under the influence, as he declares, of a vision, voluntarily seeks him out, restores his eye sight, and admits him at once to the Christian fraternity. Now, whatever the

story with which Paul solicited admission, the imperious motive of personal security laid the Christians under a necessity of the most sober caution, and urged the strictest investigation, before they would venture on so decisive a step. They must have known, and watched with apprehension, the object of Paul's journey. Even if superior to all revengeful feelings on account of their suffering brethren, they had every reason to suspect and guard against fraud. Their amazement, reluctance, and incredulity, are betrayed at every step in the transaction. Ananias remonstrates, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name," Acts ix, 13, 14. Again, "All that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" Acts ix, 21. Nor would evidence be wanting, on which, whether voluntary or not, they could depend. From the conduct and language of Paul's companions, who, far from deserting him, "led him by the hand, and brought him to Damascus," they could ascertain, to a certain point at least, the truth of his statements. These men would not be silent; for if they believed that a miracle had taken place, the nature and purport of which they obviously did not comprehend, they would have been too full of so extraordinary an event not to relate it publicly. If the miracle was doubtful, or to be accounted for on natural principles, they would probably have denounced the imbecility of

their once forward confederate, who was thus alarmed out of his religion by weak and unwarranted apprehensions. Or, lastly, if no miraculous circumstance at all had taken place, they would have reproached him still more loudly for his causeless apostasy. Any important discrepancy between their story and that of Paul, would have alarmed the Christians, and enforced more strongly the utmost caution. The same motives would induce them to canvass the conduct of Ananias, and to examine into the possibility of treacherous collusion. The company in which Paul travelled forbids likewise the supposition, that he might have met some of the Christians on the way, whose persuasive eloquence might have represented the new doctrine in so favourable a light, as to shake the settled belief of the persecutor. For, besides the improbability of converting a man of Paul's vigorous and impetuous character, when he was solemnly pledged, and when his passions were enlisted on the other part, had any of the Christians had the desperate courage to approach him, some of those by whom he was attended would probably have suspected, watched, and published abroad, the intercourse which he was holding with the enemies of the law.

As to Paul himself, he had every thing to lose, and nothing to gain, by the change. The Jews were wealthy, the Christians poor; the Jews numerous, the Christians comparatively few; the Jews powerful, the Christians persecuted. Saul cut himself off at once from all his connexions and friends. He frustrated all the high hopes which his countrymen might have entertained from his character and acquirements; he became a man, if not self exiled, yet one who could

not show his face in his customary place of residence without reproach, without danger; he drew upon himself the bitter hatred of all his Pharisaic brethren; he exasperated all his powerful patrons, the high priests. For he added to the crime of apostasy that which would be construed into treachery to his employers. His life, as it soon appeared, and since a furious persecution was still actually raging, could not be safe for an instant. He had to lurk among mistrustful friends; to fly into foreign regions, to conceal himself from those on whose estimation he had built his hopes of distinction. In every point of view the measure was desperate. While he abandoned one party, he was not sure of a favourable reception with the other: he incurred the dangers of apostasy with no security of the reward: unless the scourge and the prison which awaited the Christian convert may be entitled reward. In his straight forward path lay peace, the respect of his compatriots, wealth, estimation; in the oblique road into which he struck, [according to the insinuations of modern infidelity,] he had first to bend his spirit to hypocrisy and falsehood. He must impose on men, who, either being impostors like himself, would detect or hold off from him with the acuteness of jealous suspicion, or being honest but foolish enthusiasts, offered no very brilliant alliance to a man eager for distinction, and unquestionably not wanting in sagacity and penetration. If the self confidence of conscious ability already anticipated his forcible seizure of the post of eminence; if he contemplated no effectual resistance to his usurpation; would his prodigal courage have induced him to risk all his prospects upon

this hazard? Had he joined the Christians before the persecution, he might have been unable or unwilling to recede: but now it had become clear, that the post of eminence was that of peril; he must have known how many among his kindred would proudly perform that part at his execution, which he had filled at that of Stephen. Suppose that he contemplated from the first the throwing down the barrier between the Jews and Gentiles, and the extension of his own influence by the indiscriminate admission of proselytes from all quarters; the difficulty of such an enterprise, the opposition to be expected from the Judaizing Christians, the danger, that directly he attempted any innovation he would be denounced, disclaimed, cast off, were equally evident. Strange ambition! to quit the steady vessel, which was bound on its regular course to a rich and hospitable harbour, in order to spring on board a sinking bark, whose way lay through quicksands, and breakers, in the hope that he might be permitted to seize the helm, and guide it to some coast which at last might be imaginary and Utopian.

So far on the supposition of Paul's insincerity. Could he be the victim of enthusiastic self delusion? A singular theory has been suggested on this much canvassed topic, by some of those who, while they profess to believe Christianity, invalidate all the testimony on which Christian belief is founded. Paul, it is said, a man of disordered imagination, violently affected by the scenes of suffering which he had witnessed, and the fortitude with which these sufferings were endured, accidentally encounters on his journey a tremendous thunder storm, in the natural effects of which, his alarmed fancy beholds

the terrors of his offended God, and forms its confused and reverberating sounds into the distinct and awful remonstrance of the injured Jesus. This notion is developed by Kuinoel with considerable elegance and perspicuity. But,

1. The assumption on which all this rests is not merely unwarranted, but, as we have seen, in direct opposition to the narrative. Paul, when he set out, was as much exasperated as ever against the Christians, and his only object at Damascus seems to have been the fulfilment of his persecuting commission. 2. The several descriptions in the Acts bear no appearance of a thunder storm. However rapid and sudden the atmospheric changes in those sultry climates, there must be some gathering of clouds, some preparatory darkness, some vehicle, if I may so speak, of the electric fluid, which must have induced the travellers to anticipate the great light, which, according to Paul's expression, "suddenly shone around them." But if Paul could be so far abstracted in his own meditations, as not to perceive the change in the atmosphere till the flash deprived him at once of sight and of sense, those around him must have been sufficiently familiar with the appearance of a thunder storm, to have informed him that the cause of his consternation was by no means miraculous. If the other terrific circumstances of a storm had accompanied this extraordinary light, they would have appeared no less the indications of divine wrath; and as the whole scene would have acted simultaneously on the guilty apprehension of the persecutor, that single fact would scarcely have been selected, and the rest of the awful circumstances, which alike proclaimed the offended Deity, and justified

his terror, studiously and perpetually suppressed. Indeed, the expressions used by Luke, and Paul himself, on the three different occasions in which the occurrence is related, seem carefully to exclude any such supposition:—"At mid day, oh king, I saw in the way a light from heaven, above the brightness of the sun,"—*ὅπερ τὴν λαμπρότητα τοῦ ἡλίου*. (Acts xxvi, 13:)—words which appear to intimate, that the sun was not previously obscured, but outshone by the more excessive brightness of the preternatural light.

The unbeliever will not admit as an argument, but must consider as a curious coincidence, the remarkable conformity of this transaction with the Jewish opinions of divine revelation. The light precisely corresponds with the Shechinah, or divine Presence; the voice, with the Bath-col, the usual mode by which the God of Israel addressed his people.

The last insuperable objection to this notion is, the character of Paul. Neither the brief intimations of the former, nor the more copious delineation of the latter, part of his life, authorize us to consider him a man of distempered imagination. Unless the mere fact of his becoming an itinerant teacher of Christianity convict him of this enthusiasm, (which would be an assumption of the point in question,) his argumentative manner of teaching, his sobriety of demeanour, his cool self command in the most trying exigencies, the extraordinary combination of vigour and prudence, of boldness and persuasiveness, of pliancy in trivial matters, and unshaken perseverance in his main object, alike contradict this supposition. According to this theory, once, and once only, he is seized with a fit of melan-

choly enthusiasm, which changes all his views, prospects, occupations, habits, opinions; but in this, all the extravagance of his imagination explodes, as it were, for ever, and leaves him a humble, discreet, resolute, and rational adherent to the cause which he has adopted. The gloomy and timid Saul trembles before a hurricane; the cool and intrepid Paul confronts every terror of nature and of man. Popular tumult cannot deprive him of his self command, nor the pomp and awe of authority in the least appal him. If taken literally, he "fights with beasts at Ephesus;" if figuratively, he is exposed to dangers equally dreadful. He is tranquil upon the raging ocean; and, while the mariners despair, he alone is firm. A flash of lightning causes him to apostatize from the synagogue; a whole life of terror, trial, and suffering, attaches him only more closely to the church of Christ.

Thus, then, the conduct and character of Paul are direct testimonies to the truth of his miraculous conversion; the former is our guarantee for his sincerity; the latter our security against his having been the victim of deception. If he invented this whole consistent and circumstantial story, he must have been a designing and ambitious hypocrite; his companions must have connived at his falsehood; Ananias must have been in collusion with him; all the Christians at Damascus, and the apostles themselves, the weakest and most unsuspicious dupes, to be imposed upon by so ungrounded a falsehood. He must have been this hypocrite for the sake of embracing poverty and self denial, hatred and contempt, toil and suffering, death itself, of which he was in perpetual danger; or he

must have formed the splendid design of becoming the benefactor of mankind, by the publication of a new religion : a design which it is impossible to conceive compatible either with the fraud to which he must have condescended, in order to obtain admission into the Christian brotherhood, or with reason, which must have recoiled at the hopeless improbability of converting the world to a belief in the divinity of a Jewish peasant, who had been publicly crucified.

On the other hand, if Paul was deceived by others, or by the warmth of his own imagination, he must have been a weak and fantastic dreamer. Yet he had the ability, the prudence, the resolution, to preach with success the extraordinary doctrine of Christ crucified, over half the habitable world ; he had the address to conciliate the other apostles to an admission of his claim to equality ; in every public scene he could conduct himself with the coolest self command, and most intrepid courage ; finally, he could obtain for his writings an equal authority with the gospels, which recorded the teaching of their Master, or those of the elder apostles ; writings not less distin-

guished for the consecutive vigour of their arguments, and the depth of their views, than for the exquisite beauty with which they enforce and explain that truth, that humility, that meekness, holiness, and charity, of which the life and the teaching of Christ are the great example.

If, then, neither hypocrite nor fanatic, Paul must have been, what he announces himself, "An apostle of Jesus Christ, by the will of God ;" one to whom, as Peter declares among the assembled apostles, "God, which knoweth the hearts, bare witness, giving him the Holy Ghost as he did unto us ;" by whom "the signs of an apostle were wrought, in all patience, in signs, and wonders, and mighty deeds ;" who asserts, "The gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

May that gospel which Paul preached, so convince our understandings, and purify our hearts, that we, being followers of Paul, as Paul of Christ, may attain that everlasting life which is revealed through Christ Jesus !—*Milman.*

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From the Wesleyan Methodist Magazine.

#### THOUGHTS ON PREACHING THE GOSPEL.

OF all the occupations of men in this world, none can be of equal importance with that of the sacred ministry. A person who is called of God to this holy employment, will find it to be one of toil and labour. He must search the Scriptures diligently, in order to understand them, to discern their bearing, harmony, connexion, and design. He must aim to be a workman that needeth not to be ashamed, rightly

dividing the word of truth ; a scribe well instructed, that he may give to every hearer a portion in due season. He must aim to be a son of thunder, as well as a son of consolation ; he must endeavour to alarm the sleepy sinner, and the slumbering professor ; to comfort such as mourn, and to build up believers on their most holy faith. He ought to be a man of unwearied diligence in his work ; in season,

out of season, striving to bring souls to Christ. Nor ought this labour to be confined to the study, the pulpit, or the family; but should be extended to every circle of acquaintance, and be kept up in every visit. In a word, it should be his meat to do the will of his heavenly Father.

Yet zeal and diligence will not be found sufficient for the work of the ministry. Discrimination will be found essentially necessary to the due discharge of ministerial duty; for if the whole congregation be addressed as Christians, when probably not half, if one fourth, of them are savingly converted to God, it may lead some of them to cry peace when there is no true peace; and to hope for heaven, when they are in the high road to everlasting destruction. A minister must therefore *warn*, as well as *teach*, his people, if haply he may instrumentally pluck some of them as brands from the fire: he must labour "to sound the unbelieving heart."

Three things are of great importance in the work of the ministry:—that the doctrines of the gospel be clearly stated; that Christian experience be duly urged; and Christian practice be enforced.

First, that the doctrines of the gospel be clearly stated; fully, faithfully, and affectionately preached; otherwise the people cannot be expected to know the things pertaining to the kingdom of God. If these doctrines be not stated clearly, the hearers will see them but obscurely; and if they see them obscurely, they will feel them but partially. Truth will not have its full influence on their understanding and judgment; nor will they be prepared to resist error, or to combat with a subtle adversary. If any part of the truth be kept

back,—if the total depravity of human nature, of man's entire helplessness without divine aid, be not frequently urged,—the natural pride of the human heart, and its self sufficiency, will remain undisturbed, will

"Grow with our growth, and strengthen with our strength."

Secondly, if the knowledge of salvation by the remission of sins be not duly held forth, not as the *privilege* of believers only, but as their *experience*, received by faith, and retained as long as the conscience is kept void of offence; if the witness of the Spirit, not by deduction or inference, but by a direct testimony to the spirit of a Christian believer, be not fully preached, the hearers may be expected to resist in the drawings of the Father, short of justifying grace, of a title to heaven, and the solid comforts of religion.

This part of Christian doctrine should be very carefully guarded, by stating its perfect consistency with the word of truth; by showing that all impulses, feelings of fear, hope, joy, confidence, and delight, must be compared with the sacred oracles, and exactly accord with them, or be rejected as spurious. God cannot deny himself; his *work* of grace entirely agrees with his *word* of grace; and both lead to him for all spiritual blessings in Christ Jesus.

Thirdly. But how shall the genuineness of this experience be proved to the world? "By their fruits ye shall know them," saith the Saviour. A good tree bringeth forth good fruit; a pure fountain will send forth pure streams. If the heart be right, the life will be holy. Christian experience will be evidenced by Christian practice, by a holy conversation. If the conversation be filthy and

foolish, the heart cannot be pure; for "out of the abundance of the heart the mouth speaketh." If there be bitterness, wrath, strife, backbiting, tale bearing, evil speaking, in our intercourse with men, there must be a manifest want of religion in the heart. If there be a deviation from truth, justice, and mercy, in the practice of professing Christians, it evidently proves a want of principle. If that most excellent rule of conduct, given by the Saviour of the world, "Whatsoever ye would that men should do unto you, do ye also unto them," be not conscientiously observed, there is a neglect of righteousness towards men, and of piety towards God. Uniform, cheerful obedience to all the divine precepts, is the only proper proof of supreme love to God, and sincere regard for our neighbour.

From these observations will appear the necessity of *fully* preaching the gospel of Christ. For however clearly the doctrines of it be stated, however accurately terms may be defined, and the different branches of Christianity be set forth, if Christian experience be not duly urged, the hearers may be well informed of the plan of salvation, yet they will remain unconcerned about their own interest in it. Like a fine ship with a compass and helm, but without a single sail set to catch the breeze, no advance is made towards its destination; just so, the hearers of the gospel, where Christian feelings are not duly excited, have the compass of truth, the helm of judgment, but no motion of heart towards the haven of eternal rest. Time passes away unredeemed, ordinances are frequented, but no union with Christ is obtained; no effort is made to take the kingdom of heaven by violence; no agony of spirit is felt to

enter in at the strait gate. Hence these persons continue without the wedding garment, without oil in their vessels, without a readiness to go forth and meet the Bridegroom. What an awful state! A state of guilt and condemnation, and of imminent danger; while numerous diseases, which are the shafts of death, fly around them to fix their eternal destiny!

However, it is not enough to state the doctrines of the gospel clearly, or even to urge the necessity of Christian experience: Christian practice must be strenuously required, as proper evidence of faith and love; obedience to all the divine precepts should be insisted on, not only as the sure fruit of faith and love, but as a means of growing up into Christ, and of having faith made perfect, James ii, 22. A Christian professor, who is not consistent in his practice, is like a tree adorned with leaves, while neither fruit nor blossom appears; and will be as surely cut down, as the tree at the root of which the axe is already laid.

In preaching the gospel, these three things should be ever kept in view; Christian doctrines, Christian experience, and Christian practice. If the first of these be too frequently preached, formality and lukewarmness will be on the increase; if the second be the constant theme, wildness, error, presumption, and pride, may be expected as the painful fruit of it; if the third be chiefly dwelt on, the hearers will either remain ignorant of the nature of salvation, or like a foolish architect, who begins with the roof of a building instead of laying the foundation, they will strive for holiness before they are justified freely through the redemption that is in Christ Jesus.

J. W.

**RELIGIOUS AND MISSIONARY INTELLIGENCE.**

**SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.**

*Extract from the First Annual Report.*

At this interesting period, the board of managers of the Sunday School Union of the Methodist Episcopal Church, are called upon, both by duty and inclination, to solicit their brethren and friends to unite with them in the ascription of praise and thanksgiving to the great Head of the church, to whom we commended our cause at our first organization into a distinct union. For although our institution is of so recent a date, we have experienced the most signal manifestations of the smiles and benediction of divine Providence, and already are we cheered by the most unparalleled success, and look forward with confident expectation to a still more extended prosperity.

Next to the divine blessing, our acknowledgments are due for the prompt and hearty co-operation of our ministry and membership with which we have been favoured; and the extended and extending spread of our sabbath schools, to which we shall have occasion to refer in this report, is doubtless owing in a great measure to the cheerfulness with which our brethren have received and patronized this infant union of our own church. Every where has our establishment been favourably received; and our own people, so far as we can ascertain, universally unite with us in believing that our distinct organization into a separate union, was called for by the preference we give, and freely avow, to our own distinctive peculiarities, as well as by the facilities and advantages which we derive in our church capacity, from the relation we sustain to our own book agency; an institution so highly important to the prosperity and perpetuity of Methodism.

It will not be expected from us in this report, to refer to the general history of sabbath schools, since this subject has been ably treated by others, and is now the common property of all. But the origin and progress of Methodist sabbath schools is a subject which it seems is kept out of sight, as is every thing appertaining

to Methodism, by these historians, and one which we feel bound at this crisis to rescue from oblivion, because it is a part of their history hitherto passed over in silence.

No sooner had Mr. Wesley heard of the experiment of Mr. Raikes, in his native city of Gloucester, than he cordially approved of it, and published an account of it in the *Arminian Magazine* for January, 1785, exhorting his societies to imitate this laudable example. They took his advice, and in the same year, labouring, hard working men and women, began to instruct their neighbours' children, and go with them to the house of God on the Lord's day, without being hired for the purpose.

Thus it may be seen, that by Mr. Wesley's advice were Sunday schools first taught by Methodist volunteers, without fee or reward; and to him is the merit to be awarded of having first introduced gratuitous instruction, instead of hired teachers. He too made religious instruction the paramount consideration, and in the same year, 1785, those schools began to multiply among his people, in every instance, the teachers engaging in this work for conscience' sake.

We claim, therefore, for the Wesleyan Methodists, under the direction of their founder, this honour, which Mr. James, in his "Teachers' Guide," declares "is reserved for the decision of the last day."

In the year 1785, the Methodist sabbath school at Bolton Le Moor, in England, was organized; and Mr. Wesley, in his *Journal*, records, that in April 1786, it contained 550 children; and says, that "such an army of them got about him when he came out of the chapel, that he could scarcely disengage himself from them." This school was soon after the largest in England, containing 800 scholars instructed by eighty teachers, all of whom it is said in the *Arminian Magazine*, vol. xii, page 489, "offer their services willingly without any pecuniary fee or reward."

Mr. Crowther, in his portraiture of Methodism, states, that "since the establishment of Sunday schools, the Methodists have done more to support, teach, and encourage them, than all other denominations in England," and as early as Myles's History of Methodism, we are informed that "60,000 children were taught in their schools alone, in Great Britain." The indefatigable Mr. Charles, of Bala, a Wesleyan Methodist, was either the first, or among the first, to introduce these schools into Wales; and to him is attributed the organization of that stupendous institution, "The British and Foreign Bible Society," which has been significantly called "the blooming daughter of sabbath schools," because the wants of the holy Scriptures in the sabbath schools of Wales, as communicated by Mr. Charles, gave origin to this great society. The first sabbath school ever planted in Asia, was established by Messrs. Harvard and Clough, Wesleyan missionaries at Ceylon, and since that period they have enlightened and almost regenerated that dark quarter of our globe. The missions in the islands of the West Indies have for many years enjoyed the advantages of sabbath schools,—and ever since the year 1785, wherever Methodist missionaries were sent, they have not ceased to originate and multiply these institutions.

And as the Methodists were the first to teach these schools gratuitously, so they have continued to pursue this plan every where to this day. It was not until the commencement of the present century that other denominations felt the importance of employing teachers who engaged in the work from a love to souls, and for conscience' sake, instead of hiring those who neither feared God, nor regarded man. The Sunday school society formed in England in 1785, expended during the first fifteen years nearly 5000 pounds sterling in hiring teachers, our people only refusing to receive compensation, although in connexion with that society. These facts were well known to all, and yet have been studiously concealed.

The fact that Methodists have thus given efficiency and success to sabbath school instruction, and have always been among the most zealous patrons of these institutions, is of itself sufficient to impel us to retain that

eminence which has always distinguished us as a people in this matter by a distinct organization, and combination of effort, in this great enterprise. And while our transatlantic brethren have been thus emulous of being actively useful in this "work of faith and labour of love," it is a source of gratulation to us as American Methodists, that *the first sabbath school ever established in America* was organized under the direction of the venerable Bishop Asbury, and the preachers in connexion with him, for the benefit of the slaves in the south.

We are aware that there are many pretensions made by others to this honour, since it has been over and again published that the commencement of these schools in America was in 1791, when the venerable Bishop White, Dr. Rush, and others, principally of the society of Friends, commenced their labours in Philadelphia, and our British brethren have announced in glaring capitals, that the school of Mrs. Bethune established in 1815, in the city of New-York, was the "*first Sunday school in the new world.*"

We shall not now present the many facts in our possession, which go to defeat the pretensions thus made to the claim of priority in this country, but shall content ourselves for the present with recording, that in the year 1786, a sabbath school was taught in the house of our aged brother, Thos. Crenshaw, now living in Hanover county, Va., and in the following year, forty-one years ago, the Rev. John Charleston was converted to God in that school, and he also still lives, having laboured with zeal and success for thirty-nine years past as a minister in our church. About the same time there were many more in successful operation, as may be seen by a reference to Bishop Asbury's journal, vol. ii, p. 65, and Lee's History of Methodism, pp. 162-3. And from these facts, we apprehend, it will not be denied that these schools were established several years before any other denomination participated in our labours, or shared our reproach. For about this time there were persecutions instituted against the brethren engaged in these schools, which might damp the ardour of most of our modern teachers. By a letter lately received from the Rev. Stith Mead, an old veteran of the cross, now labouring within the bounds of

the Virginia conference, we learn that not long after, the Rev. George Daughaday, stationed preacher at Charleston, S. C., was severely beaten on the head with a club, and subsequently had water pumped on him from a public cistern, for the crime of conducting a sabbath school for the benefit of the African children of that vicinity. Thus he and others "both laboured and suffered reproach," and we live to reap the fruit of their doings.

From these statements, which we regret have not been published before, of what our fathers and brethren have done in this good cause, all will agree that at this late date something ought to be expected of us as the descendants of such progenitors. And we rejoice that the formation of the Sunday School Union of the Methodist Episcopal Church has given an impulse to these institutions, which, we trust, under the blessing of Heaven, will be seen and felt with continual augmentation to the latest posterity. And it is with mingled emotions of pleasure and gratitude that the board now invite the attention of the friends and patrons of our infant institution to the interesting details of this their first annual report.

The Sunday School Union of the Methodist Episcopal Church was organized April 2d, 1827. Located as it is at New-York, it possesses the peculiar facilities afforded by the proximity of our book concern, and is enabled by means of the extensive and increasing correspondence of the agents, to communicate and receive information from every part of the work, while at the same time auxiliaries are supplied with books and all other necessary printing for the schools at the shortest notice and on the cheapest terms. The managers gratefully acknowledge the zeal and industry with which our book agents have engaged in stereotyping and publishing Sunday school books for the use of the schools, for rewards, and for libraries; and in this arduous and expensive duty they are still progressing, so that in a short time we may expect a sufficient variety for all our purposes, and we have the utmost assurance from past experience that no books but such as are approved by our church will issue from this source, which we esteem no ordinary consideration.

Already they have published for the use of our schools 111 editions of 33 different and appropriate books, besides 10,000 copies of the Sunday school hymn book, 3500 copies of the Holy Bible, 18,000 of the New Testament, and 6000 of the Scripture Questions on the Evangelists and Acts. They also have just published No. II. of the Scripture Questions, embracing the historical parts of the Old Testament, and they intend shortly to publish No. III. of this invaluable work, including all the epistles. It is estimated that 773,000 books have been printed for the use of our sabbath schools since our organization, besides 154,000 numbers of the Child's Magazine, and several hundred thousand tickets for rewards and other purposes; and we understand the most if not all of these several publications are already stereotyped. Upwards of 60 depositories have been established in various parts of the country for supplying the schools with greater convenience.

Experience has taught us, however, that this plan of depositories for books and tracts is productive of great inconvenience, particularly to the publishers, and as our work is increasing so rapidly, this inconvenience must be proportionably augmented. It is therefore suggested that in each presiding elder's district, or other similar division, which may be regulated by geographical or other circumstances, there be a general auxiliary society, which shall form a nucleus to which other branches may be connected in such number as may be necessary. Let this general auxiliary undertake the duty of purchasing books and distributing them to their branches. By this means the labour and expense of individual correspondence will be diminished, the number of small parcels now sent involving so much expense, trouble, and risk, will be removed, and the great loss sustained by the publishers by having so much dead stock lying in the depositories, will be prevented. And we apprehend this system of operation will be productive of greater convenience to the auxiliaries themselves. The details of this plan are more fully explained in the report of the Tract Society for the present year, and will probably be again proposed for our Bible Society about to be formed,

thus introducing uniformity into all our operations.

It will be recollected that all this immense labour and expenditure have been undertaken by our book concern without any division of the risk or responsibility. For it is provided by our constitution, that all auxiliary societies shall have returned to them, in books, the amount of the initiatory fee of three dollars, which of course limits the funds of the union to the amount of contributions collected from the immediate members of the parent institution, which is only sufficient for the support of the schools in New-York and its vicinity. It must rest, therefore, with our brethren and friends throughout the country to indemnify the church for their great exertions and expense, by contributions to this object, and by labouring to establish auxiliaries every where. And should we be able to establish a sabbath school in every city, town, village, and neighbourhood, throughout the limits of Methodism, we believe the means are now at hand to supply every want and provide for every emergency. And if the primary object of this effort should be insufficient to awaken all our energies, let us call to mind the fact, that if any profits result to the book agents, the widows and orphans of those who die in the vineyard of the Lord, will reap the benefit, and we shall find adequate motives to a patient perseverance in well doing.

We have already intimated, that in this respect we have no cause of complaint. Indeed our highest expectations have been realized. No sooner was it announced to our brethren through the *Christian Advocate and Journal*, that a Union of our own had been formed, than we began to receive almost daily evidences of the patronage of our people, both of the ministry and membership. Our brethren at Norfolk, Va., and Charleston, S. C., were the first to become auxiliary, which they did both on the same day, as early as the 4th May, 1827. Soon after, the Sunday School Association of the Methodist Episcopal Church in the city of New-York, dissolved its connexion with the New-York Union, to which it had previously been attached, and placed their schools under our patronage. In a few weeks our corresponding secretary received the initiatory fee from auxiliary societies

in almost every part of our country, and as early as August sixty-three auxiliaries were recognised as such by the board. Almost every mail brings us notice of the extension of our work from Canada to the Floridas, together with the kindest expressions of satisfaction at the separate relation we have assumed by doing the Lord's business in "our own way."

We now number 251 auxiliaries, located as follows, namely:—Florida, 1; Alabama, 1; Mississippi, 1; New-Hampshire, 1; Delaware, 1; Massachusetts, 2; Maine, 3; Tennessee, 3; Vermont, 3; Lower Canada, 2; Upper Canada, 3; Indiana, 3; District of Columbia, 4; South Carolina, 5; Georgia, 6; Connecticut, 6; Ohio, 8; Kentucky, 7; New-Jersey, 11; Maryland, 12; North Carolina, 18; Pennsylvania, 27; Virginia, 29; New-York, 94: in all, 251. These numerous auxiliaries, located in twenty-one different states, the District of Columbia, and Upper and Lower Canadas, have all been reported within the past year, and the number is constantly increasing. In order to form any correct estimate of the extent of our operations, it must be recollected that many of these auxiliaries comprehend whole districts under the direction of the quarterly meeting conferences, and many more embrace whole circuits and stations, having under their care a large number of schools, all supported by one auxiliary society. Some of them are known to have twenty schools attached to them, and from the reports received, they all upon an average number four schools each. From the same source we gather that these schools average two superintendents, ten teachers, and sixty scholars. This calculation being made with the reports before us, cannot be far from the truth: so that, after adding the 16 schools, 40 superintendents, 250 teachers, and 3000 children, contained in our schools in New-York and its vicinity, we have a grand total of 1024 schools, 2048 superintendents, 10,290 teachers, and 63,240 scholars, besides managers and visitors, who number not less than 2000 more, and are actively engaged in supporting and rewarding the schools every sabbath.

[From the above extract our readers will perceive what has been done, and what is now doing, by means of

Sunday schools, for the rising generation.

Since the above report was pre-

pared, there have been added upwards of 40 auxiliary societies, and the number is daily increasing.]

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Extract of a letter from the Rev. Wm. Ryerson, dated York, U. C., June 24, 1828. After giving an account of a camp meeting, held on Yonge Street circuit, on the 10th of June, where there were, among others, nearly 300 Indians, about one third of whom were in their heathen state, he observes: "At the close of the meeting it was ascertained that nearly forty whites, and between twenty and thirty Indians, had experienced redemption through the blood of Christ, during the meeting; and the work was still progressing rapidly, especially among the latter.

"Tuesday after the meeting broke up, Elder Case returned to lake Simcoe, with Peter Jones, brother Law, (our missionary school teacher,) and the greater part of the Indians staid from this until the Monday following. They were industriously engaged in preaching to and teaching "the interesting children of nature." God appears to have owned their labours in an astonishing manner. for on Monday evening, after satisfying himself that they were properly prepared, Elder Case baptized *one hundred and twenty two*, the greatest number that has ever been baptized at one time in this country, or almost any other, since the apostles' days."

*St. Augustine and Alachua Mission.*—Extract of a letter from the Rev. Wm. Gassaway, dated East Florida, June 17, 1828: "I have spent two weeks in Augustine since I came to the mission, and two in the country; and for the first two months only preached twice and thrice a week, dividing the time with the Presbyterian minister, who preached once or twice a week for the first month or two, since which he has taken his leave of the place, and I have preached four times a week, while in the city, and attended to other pastoral duties. Our prospect for an increase is by no means flattering in this place at present. The society of whites which was formed here mostly by the first mis-

sionary that was sent out, is almost extinct, by reason of removals, expulsions, &c. I have been trying to nurse and water the few plants that I found on my arrival. O Lord, lay to thy hand, and give the increase. We have suffered much for want of a church, and suffer we shall, until we obtain one, which I hope will not be long, since I have secured a lot in a handsome part of the city, for the purpose.

"The prospects on St. John's, and in Alachua, are better than in the city. Meetings have been well attended in those new and thinly settled neighbourhoods, and the tender blade of the seed, already sown, is to be seen in many places—some of which no doubt have fallen on good ground, and will bear thirty, sixty, and a hundred fold. And though we cannot in this mission, where we have so recently commenced ploughing and sowing, return the joyful account of scores and hundreds of sinners awakened, and souls converted and received into the church, as some of our dear brethren can do, who are called to labour where the sowing and ploughing have long been going on, and the fields are ripe to harvest, yet we rejoice to return to you for the first quarter, the small number of thirteen sinners, some of whom are engaged in the work of repentance, and others in the great work of peace with God through our Lord Jesus Christ."

*Choctaw Mission.*—Our readers will doubtless participate with us in rejoicing that this mission, so long suspended in uncertainty respecting its final issue, is now likely to succeed. This, the following communication from the Rev. ALEXANDER TALLY, dated June 24, 1828, gives ground to hope will be the case:

"It is with feeling of peculiar pleasure, that I attempt to communicate the nature of my labour and the prospects of success that have presented themselves in this mission since my communication in April last.

"During the first three months I had to travel without an interpreter; consequently my access to the natives was very limited. But from the warm reception that I met with from all persons to whom I had access, I was much encouraged. Early in April I procured an interpreter, but soon found that his timidity would not admit of his interpreting to large congregations. To obviate this difficulty, I procured a tent, and commenced visiting from house to house, and have been received with an open frankness and simplicity that give me the fairest prospect of success. I pitch my tent near the house of one or more families, and inform them of the nature of my business, preferring to talk to the family at its residence, or at my tent. They generally prefer coming to my tent, to which they frequently invite their neighbours, if any live near them. On this plan I have delivered two discourses of from one to two hours' length, to from twenty to fifty persons, at different points of a neighbourhood, in the day. When I have visited a village of considerable size, I have fixed my tent near the residence of the captain, or some influential man, and through his influence have obtained a visit from most of the families, to whom I communicate such religious truths as I find their minds capable of receiving; and after thus conversing freely and frankly with all who may visit my camp, for two or three days, I call them together to a public meeting, where I endeavour to fix in their minds the truths that I have been teaching them the several preceding days. In several of these public meetings I have had much cause to regret the want of a competent interpreter. But in my family ministrations there has appeared a solemnity, an interest, and a spirit of inquiry, affording a good ground for the warmest hopes. What I teach them is entirely new, and the novelty of such truths may have much influence; but the gratification that they appear to receive from the hope of new hearts and holy lives, strongly inclines me to believe that the great Head of the church is sanctioning the word.

"In some instances I have been favoured with interpreters accustomed to public speaking, and have been much gratified with the effect.

"Much of the good feeling shown

me is a consequence of the exertions of Colonel Greenwood Lafore, the chief of the western district, in which I have spent the last three months. He has on all occasions manifested the warmest solicitude for my success. His house is known to be my home. Whenever circumstances justify it, he interprets sacred truth for me, in private or in the public congregation, and follows my discourses with talks to his people, impressing their minds with the importance of the truths that I have been teaching them. Under his direction, a few weeks ago, one of his captains called his people together to hear me. The captain, and two others, and a number of people, were present. I pressed the plain pointed truths of religion upon them for better than an hour, the colonel interpreting for me. I then invited them to make any inquiry that they might think proper. Several interesting inquiries were made, and, I believe, answered to their satisfaction. The principal captain then expressed the greatest satisfaction in having lived until such a talk was brought to him; said that he was raised by parents who knew nothing of these things, but that he greatly rejoiced in the hope of learning more of these great truths. We then closed with prayer. A herald then called such as had left the assembly, and the colonel and each of the captains, in succession, delivered an impressive address to the people, pressing upon them the importance of changing their manners and habits, and following the good course pointed out by the good book.

"I attended a council called by the chiefs a few weeks ago, on important public business. While the people were collecting, which was near half a day, I spent the time in asking and answering inquiries on the subjects intimately connected with religious truth, the chief interpreting for me. And when the council was organized, the chief requested me to open it with prayer to the Great Spirit for his blessings on their deliberations. So decided a stand in favour of the prosperity and spread of Christianity in the nation, by a man deservedly occupying the highest station in the district, and being first in the affections of his people, must be expected to produce the happiest influence.

"We expect to hold a camp meet-

ing about ten miles above the white settlements, from which we expect much. The chief will call his people to attend it, and advise the captains to fill up all leisure time in talking to their people on such subjects as may aid the preaching of the gospel.

"Through such parts of this district as I have travelled for the last three months, evident marks of improvement appear every where. Very few follow their former wandering habits. Their houses are comfortable, and their fields are sufficient to produce a supply of the necessities of life. Although last year was a bad crop year, I have found corn for sale in almost every settlement.

"There are some evils over which we have much cause to weep. Of these whiskey is the greatest. But I am induced to believe that in twelve months it will be effectually excluded from the nation. My reason for spending so much time in this district, is, that it is the most destitute part of the nation. The point from which I write is on the Robinson road, 10 miles above the white settlement, from which point it is about 80 miles to the nearest school, or missionary establishment. The call for schools is almost universal. A general wish to give their children an English education prevails. As an evidence of the prevailing wish for civilized habits, I have united two couple in matrimony, and expect to be called on frequently on such occasions."

*Asbury Mission.*—Extract of a letter from the Rev. A. Hamill, dated Asbury, Creek Nation, July 7, 1828: "In consequence of my absence, no report of our proceedings at this station was made for the first quarter. This communication must therefore include the first and second quarters.

"The school is smaller at this time than at any former period since I have been in charge of the mission. The following causes have united in diminishing our number of scholars, namely: some have completed the course of a plain education, comprising reading, writing, and arithmetic, and have left school. Several others are about to remove with their parents and friends to the country west of the Mississippi; and others cannot bear the confinement and discipline of a school, and casting off the yoke so hateful to them, retire from us without

liberty, and wander whither they will. The emigration of a part of the nation operates very greatly against the increase of our school, as many of those that have been the friends and patrons of this institution, have attached themselves to that party, and will shortly take their leave of this country. Those that remain, (and the greater part of them do so,) are divided, and disagree on many points. Degraded and unhappy people! Oh that the time to favour them might quickly come. In every work of benevolence and pity we may look for difficulty and opposition, and sometimes it comes from quarters whence we least expect it. Hence, unfortunately for us, for the friends of missions, for the friends of humanity, and for these children of the forest, we find some who were brought up in the midst of all the advantages which civilized life affords, and with the book of God before them, but who, from motives of gain, oppose to the utmost of their power every effort which is made to meliorate the condition of this perishing race of men.

"Five adult Indians, several of our scholars, and a few persons of colour, have been added to our church at this place since the first of January last; but some have removed within the same time, and our present numbers may be nearly as they were at the close of the last year. The majority of those that belong to our society here are blameless in life, as far as we know; but there is not, in general, that ardent piety which we could wish. It is easy for them to obtain some knowledge of the precepts of our holy religion, but to make them understand the necessity of a radical change of heart, is a work of no small difficulty. Some of them do not attend meetings for religious worship as regularly as we could wish. One reason of this may be found in the following fact: The present summer has been and still is a time of great distress among the Indians of this nation. Hundreds have felt all the ills of hunger. At such times the people of colour among them have to procure a support for themselves by such means as they may be able to devise. Consequently they are sometimes scattered into various parts of the surrounding country, and are frequently so situated that they cannot meet with us.

"The crop on our farm is flourishing, and should the season be favourable, we hope to be amply rewarded for our labour. The children are more inclined to industry at present, than at any time since I have known the mission. In general their behaviour is such as to give us satisfaction and pleasure.

"You may be pleased to learn that we have heard from Henry Perryman and others, (formerly of our school,) who now reside in the Arkansas territory, and I am sure you will rejoice to know that they are still heartily engaged in the service of the Redeemer. Some of those that are now about to set out for the same country, are also

members of our church. Every devout heart must pray that the Shepherd of Israel may be with them in that wilderness.

"When we reflect on the situation of these ancient lords of the soil, and now see them melting away like snow before the sun, we cannot but be surprised that there is so little sympathy for them in the Christian community, and so little done to save them from that ruin to which, without some mighty interposition, they are rapidly verging. But we are glad to say that there are some who feel, and who manifest that feeling by their benevolence. May all such be abundantly rewarded."

#### REVIVALS.

Extract of a letter from the Rev. Morgan Sherman, dated Warsaw, July 16, 1828: "We have been favoured this year with a gracious revival of religion, in different parts of the Warsaw circuit, particularly in Middlebury. Since the 9th of March last, thirty young people, of the first respectability, have professed to experience a radical change of heart; twenty-four of whom have already joined our church. The total number admitted into society on probation, is about one hundred and fifty."

Extract of a letter from the Rev. William Runnells, dated Detroit, Michigan Territory, July 10, 1828: "Though I cannot give as cheering intelligence as some of our more highly favoured brethren, it may, however, be interesting to some to hear, that the great Shepherd of Israel has not been unmindful of this circuit. Notwithstanding we have not seen that display of Divine grace we could wish, as we hold to the old maxim, 'we should be thankful for dews when we get no showers,' so we have abundant cause to be grateful to God, that he has favoured us with small intimations of good during the course of the year. Considering the newly settled country through which we travel, our congregations have been large and respectable; and in point of attention to their ministers, should not yield the palm to any other. In some places, in the bounds of this circuit, there has been considerable religious excitement, some awakenings and conversions, while the men of Israel, and the daugh-

ters of Zion, are made alive to their duty, and appear resolved, through grace, 'to go up and possess the goodly land.'"

#### REVIVALS IN OHIO.

Extract of a letter from the Rev. Jas. M'Mahon, presiding elder of the Portland district, dated July 1, 1828: "We are now in the midst of our camp meetings, and God is with us of a truth. We this morning closed one on Huron circuit which has been signalized by the conversion of a goodly number. Many others we trust have made up their minds to become the followers of him who had not where to lay his head. A general influence has accompanied the labours of the heralds of the cross. The work is beginning to rise in different parts of this circuit, to the extension of which we believe this camp meeting will greatly contribute. Glory to God, our prospects are brightening, and we hope for better times. We recently had a blessed camp meeting on Mansfield circuit. Sandusky circuit is still receiving showers from the fountain of life. Many on that circuit have this year received the pearl of great price and many have been added to the number of the faithful."

Extract of a letter from the Rev. Martin Ruter, dated Cincinnati, July 14, 1828: "There is now in this city a glorious revival of religion.—During eight months the Methodist Society had enjoyed prosperous seasons, and had an increase of members amounting to about 250. An unusual excitement has succeeded of late, which extends

to other religious societies. The Presbyterian Church has for some time past held meetings daily, and their exercises are conducted with great zeal.—Though this people have formerly disapproved of our long established custom of inviting seekers of religion to the altar, or a similar place, that they might be assisted by prayers and exhortation, they have adopted, and are now pursuing the same course; and it is attended with a numerous addition to their communion. The Baptist brethren are making very considerable additions, but to what amount I have not been informed. In the Methodist Society the meetings are numerous and powerful. Above forty have been received on trial within one week, and

we are led to suppose from the appearance of the congregations, that many scores are under evangelical awakenings. Last evening a prayer meeting was held in one of our meeting houses, at which between 1000 and 1500 persons were present. About 50 were at the altar and near it for the benefit of prayers. Several professed to find peace, and a spirit of conviction seemed to pervade the whole congregation. I rejoice in removing from this place, to leave it in such a state of religious prosperity.—The revival is not confined to this city, but is visiting other places, and we have encouragement to hope that it will overspread the western country."

# OBITUARY.

## DEATH OF MRS. FRANCES, THE LATE CONSORT OF HENRY HALDEMAN.

*Communicated by the Rev. William Thatcher.*

THE subject of this short notice was favoured of God with excellent endowments of mind, and enriched by a good education, and being improved by a close application and industry, exhibited many shining qualities. Blest with such happy natural and acquired talents, being greatly favoured in worldly things, all conspired to keep her secure in an unregenerate state. She had become the mother of five promising sons while she was a stranger to God: but at length God in much wisdom and goodness, to save mother and children, selected a lamb of her little flock, a child of four years of age, for a firstling to himself: he was suddenly drowned! This awful providence was like thunder to a mother's heart: and awakened her to a sense of the spiritual death of her own state: all the glory of this world (of which she had a great share) was laid prostrate in her view, and nothing would now satisfy her mind, but an interest in the Lord Jesus Christ. Sorrow for sin, mourning and tears, attended her path till about one year after the death of her son, when God gave her a happy deliverance from the bondage of sin, into the glorious liberty of the children of God.

Two years and nearly six months, from the day of her conversion to the

day of her death, her light shone to all around her, by her zeal in her Redeemer's cause. In private devotion she was among the most fervent and persevering; she continued gathering strength during the whole course of her short but happy race. About nine days previous to her entering into the joy of her Lord, she was seized with a typhus fever, which terminated her probation on the 15th of Feb. 1826. The sixth day of her illness, which was sabbath, several pious brethren visited her, whom she charged in the most solemn manner to prove faithful to the end, saying, "I am about to die, and I hope you will try to meet me in heaven." She then took an intimate acquaintance by the hand, and calling her by name, said, "May the Lord bless you: try to find such strong faith as I have, that you may be so happy as to meet me in heaven, and remember! that this is the last advice of a dying friend," and many others she called to her bed side and bid them adieu in nearly the same manner. She then called her children and took leave of them, commending them to God, and then, affectionately taking the hand of her beloved husband, with all the tender sensibility of a last farewell to one with whom she had lived in sacred union, she said, "and you,

my dear, prove a faithful father to them; offer them daily in prayer to the Lord, that you may all be prepared, through the merits of Christ, to enter into glory; and O! that there may not be one of you left behind." She then exclaimed, "My soul is inexpressibly full of glory! My beloved Jesus has made my death bed sweet—the dread of dying is taken away—I have gained the victory over the world, the flesh, and the devil—Christ will stand by me in the dark valley and shadow of death. I can say with my expiring breath, O death, where is thy sting? O grave, where is thy victory? Here her voice failed; her disorder grew more violent; she sunk into an insensible state, and remained so till the day before her death; when, reviving a little, she spoke of the loving kindness and goodness of God, and that perhaps thousands of times she thought she was a brand plucked from the eternal burning. Thus with faltering accents she continued praising God and speaking of the glory in her soul, until her voice again failed.

The following day, perhaps about an hour before her departure, she made

efforts to sing; and succeeded in some measure to turn a part of some of her most familiar hymn tunes, and in a feeble and faltering manner could be heard to say,

*My suffering time shall soon be o'er, &c.*

Shortly after, one of her physicians put his ear to her mouth in order to make out what she was saying, and he observed that he distinctly heard her speak of the song of Moses and the Lamb. Soon after, that tongue which had been so often actively employed in the praises of her Maker, became motionless, and articulation ceased. Her soul now began to struggle with more violence to get free from its earthly tabernacle—a rumbling noise within her ensued—her happy spirit burst forth and left her body, no more to resume it till the resurrection of the just—leaving her seventh son but eight months old, and five other sons, and an affectionate husband to lament their loss, while she entered the realms of glory, at three o'clock on Wednesday, the 15th of February, aged 32 years.

#### DEATH OF MRS. ALICE GROFF.

*West Chester, June 14, 1828.*

MR. EDITOR,—From a sense of duty, I have written a short account of the life and death of Mrs. Alice Groff, of Strasburg, Lancaster county, Pa., which I send you with this, to be disposed of as you think proper.

DANIEL PARISH.

Mrs. Alice Groff was born in Brook county, Virginia, June 1792. Her parents, Jacob and Elizabeth Nessley, who have been members of our church about thirty years, had eight children, one of whom finished her course in peace several years ago. The mind of Alice was religiously impressed at a very early period. She was often heard to say, that she thought she was blessed of the Lord when she was about ten years of age. When she was about twelve years of age, it was thought that a change of air might improve her health. In view of which, her parents consented that she should visit her married sister, in Lancaster county, Pa. The journey and change of air were the means of producing the desired effect. And the improve-

ment of her health induced her, with the approbation of her parents, to remain with her sister longer than she had intended. It was here that she became acquainted with Mr. Abraham Groff, to whom she was married April 12, 1808. A few years after their marriage, both she and her husband were awakened to a sense of their deplorable condition, under the preaching of the Rev J. Vanskyke. Mr. Groff soon realized by faith his personal interest in the merits of a crucified Saviour. And not long after him, Mrs. Groff received the Spirit of adoption. They both attached themselves to the Methodist Episcopal Church in one day. Brother Groff is now a class leader and exhorter. From the time of their becoming serious, their house was open for all kinds of religious meetings, and for the entertainment of the ministers of the word of life. There our ministers found a home indeed. From the time of her conversion she was much devoted to God; she made religion the business of her life. All her hours were em-

ployed in something good. In her the poor found a constant friend. She attended all the public and private means of grace, so far as her health would permit. About three years ago she was clearly convinced of the necessity of a deeper work of grace. She saw the holiness of God, the purity of his law, and the necessity of being conformed to the divine image. She struggled with God in mighty prayer, with fasting. Under divine influence, she dedicated herself, in body and soul, to the Most High, and she finally obtained the blessing of perfect love. She now "walked in the light, as God is in the light," having communion with the Father, and fellowship with his Son, and all his people. She told me, that from that time, "grace had reigned."

Sister Groff was a woman of fine features. Her mind was naturally strong, and she had taken no little pains to improve it. She instructed her own children until they were old enough to go to a boarding school. Her spirit was always sweet; her conversation uniformly profitable, and her manners peculiarly agreeable. As a wife, she was affectionate; as a neighbour, kind; as a friend, sincere; and as a parent, she greatly excelled. I knew her well; we sat by the same fire more than four months, when we were both unable to leave the house; and I must say, I never knew one like her. The fervour of her spirit I shall never forget. She would often say through the day, with her hands and eyes lifted up, "Every moment, Lord, every moment."——She frequently said to me, "I have nothing to do with to-morrow; the present is all I have." She sometimes had such views of the love of God in Christ Jesus, as prostrated her whole soul in humble adoration before Jehovah, and breathed "unutterable praise in rapturous awe and silent love." With this experience she possessed the most humble views of herself; which led her daily to say, "I am nothing; Christ is all." But while her soul was strong and happy, her body was weak and feeble. Her disorder was supposed to be an affection of the liver. In the last six years of her life she had much sickness and pain; but could generally attend to her family concerns through the warm season. Last fall her health was so much improved, that she ventured to

take a journey of three hundred miles, to see her aged parents. When she returned, her health was improved. This caused her husband and friends to indulge a hope that she would long remain with them. In November however she took a cold, which renewed her old complaint, and confined her principally to the house. Every means were used for her recovery, but all in vain. She gradually grew worse, until the silver cords were loosed. She bore all her afflictions with much patience; she never murmured; but would often say, "I do not mind the body, while my soul is in peace." Sometime before her death, I understood from her, that she thought her end was nigh. Four days before her departure, her husband asked her, if she thought she would die. She answered, "I think I shall." He then said, "Do you think you will go to heaven?" She smiled, and said, "Yes." Towards the close of life, she did not want her children to be in the room, saying, "I want my affections all taken up with God." To her eldest daughter she observed, "I have said all; I have no more to say." She had her senses to the last, and could speak in her departing hour. A few days before her change, she was sorely tempted of Satan, but never, for a moment, lost her confidence in God. The last morning of her life she said, "I shall have the greatest victory this day that I ever had." Being told that it was morning, she replied, "This is a glorious morning." Soon after she complained of feeling sick. Her friends perceived the hour approaching. One said, "You are going into eternity." She looked up, and cried, "Lord Jesus, receive my spirit." The company all bowed before God, in prayer. Jehovah heard, and sent an answer down. The sister of Mrs. Groff said, "I feel the Holy Ghost." The dying Christian replied, "Yes, indeed, so do I." In an instant divine glory filled the place; she saw the salvation of God, and departed in peace, May 8, 1828, in the thirty-sixth year of her age. She has left a husband to mourn his loss, and to rejoice in her gain. Four dear children too are left on earth, to feel the loss of one of the best of mothers. She has gone to be with her fifth in Abraham's bosom. Oh that those who are left behind may follow her, as she followed Christ!

## POETRY.

## THE ARMY COMING IN SIGHT OF JERUSALEM.

*From the Italian of Tasso.*

AND now with winged hearts, and winged feet,  
 They march ere scarce perceived the dawning day.  
 But when the sun had gain'd his noontide heat,  
 And flash'd his fiery fervours on their way:—  
 "Behold Jerusalem! Heaven's favour'd seat!  
 Behold Jerusalem!" they beck'ning say,  
 "Jerusalem!" ten thousand voices cry,  
 Ringing the glad shout through the silent sky!

As when the mariners afar at sea,  
 Seeking for foreign shores and isles unknown,  
 Over an untried ocean, fearfully,  
 On faithless waves, by fiercest winds are blown;  
 If, at the last, the distant sand they see,  
 Hail the blue coast with joyousness alone,  
 And in their fond congratulations met,  
 The past with all its weariness forget.

But soon the exulting joy that moment knew,  
 Breathing such burning transport through the breast,  
 Changed to a feeling exquisite and new,—  
 With meek contrition, holy fear imprest,  
 Scarce could they raise the downcast eye to view  
 The holy city of their Saviour blest;  
 His home in life, and death, and whence he rose  
 Strong as a giant from the grave's repose.

Then soft submissive accents, whispers low,  
 Subdued groans, and scarcely breathed sighs,  
 From hero hearts and warrior voices flow;  
 The mingled tones of joy and grief arise;  
 As in the forest, solemnly and slow,  
 Amid a thousand leaves, the night wind dies;  
 Or by rude rocks upon the ocean's shore,  
 The waves rush on with deep sepulchral roar.

With naked feet they tread the sacred ground,  
 Following their saintly chief in lowliest way;  
 And each his plumed helmet hath unbound,  
 Casting aside his glittering gold array.  
 And even so each haughty heart is found  
 To fling the pride of earthly thought away,  
 And humbly weep,—or thus in grief impart  
 The accusing language of the weeping heart:

"Where Thou, my Saviour and my Lord, hast bled,  
 Bathing with blood drops all the hallow'd shore,  
 In memory of thy grace,—shall I not shed  
 The tears of love till I can weep no more?  
 Cold heart! O where are thy affections fled!  
 O weep thyself away, thy Lord before!  
 O hardest heart! unbroken here,—for thee,  
 It were a righteous doom to weep eternally!"

CONSTANTIA.





*Rev. Stephen Olin.*

